

GALE. James Scarth Gale.

Born - Pitkinington, Ontario, Canada. Feb. 19, 1863. An. Knee Dec 16, 1888. Rt. Aug. 31, 1928. d.

- I. Diplomas (xerox) B.A. Univ. of Toronto June 12, 1888.  
University College YMCA, Toronto. Commission as missionary 1888  
Howard University, Wash. D.C. D.D. June 1904
- II. Resolutions and condolences on death; news clippings
- III. mss (typed). "Charles Dickens and Oriental Writers" 31 pp.
- IV mss. (Knean) Translation of the Epistle to the Romans"



*H. J. ...*  
NANO ...  
SEQUI, COREA

Brown's Prairie,

Scott's Fork

Seoul

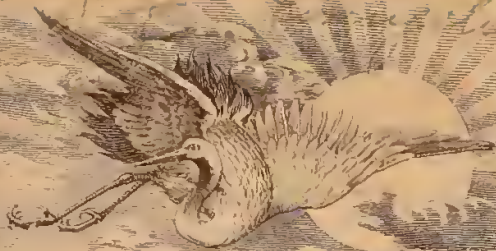
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1909



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NANJAN SEOUL,  
COREA



朝鮮京城南山下羅洞



James S. Gale  
(early photos)



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# BIBLE SOCIETY RECORD



Translators of the Korean Bible



Published Monthly  
BY THE  
**AMERICAN BIBLE SOCIETY**  
NEW YORK CITY



## The Magnificat

**A**ND Mary seyde: My Soul magnifieth the Lord, and my spiryt hath gladdid in God myn helthe. For he hath beholden the mekenesse of his handmayde; Loo! forsooth of this alle generacionns schulen seye me blessid. For he that is mighti hath done grete thingis to me, and his name is holy. And his mercy is fro kyndrede in to kyndredis to men dredinge him. He made myght in his arm, he scatteride proude men wíth mynde of his herte. He puttide down myghey men fro seete, and enhaunside meke. He hath fillid hungry men wíth goode thingis, and he hath left riche men voided."

—*St. Luke's Gospel, Wycliffe's Version.*



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Dr. Mrs James S. Gale  
(Hattie Gibson Heron)  
taken in Switzerland  
in 1903



*H. Murakami*  
SEOUL KOREA

真天互村  
城京國韓



11. Summary of the work  
done in the  
laboratory at



... x Mrs ...  
Petition ...  
of ...  
The ...  
...  
The Temple  
...  
...  
to ...

京師路三丁目鐵青紙物舖印行

가 너희게 잇슬 지니 다스 나와 함께受苦는 의 모데와 나의 親戚 누구도

와야 손과 소시바더가 너희게 問安하고 이 片紙를 代身쓰는 데 의오도

주를 爲하야 너희게 問安하고 나와는 教會를 供饋하는 가이오도 너희

게 問安하고 城甲庫間 맞은 에라스도와 그 兄弟 구아도도 너희게 問安하

니 나 우리 주 예수 그리스도의 恩惠가 너희 모든 者의게 잇슬 지니 다 아

멘 하느님이 데로브러 감초엿던 奧妙를 默示의 뜻대로 나의 베프는 바

福音과 傳을는 바 예수 그리스도의 道를 성라 너희를 堅固케 하시는 나

이 默示가 이 제 나라남으로 先知者의 쓴 바 永生을 시는 하는 님의 命대로

모든 異邦人의게 福音을 알게 하야 順服케 함이라 그 尊을 노 智慧이신 하는

님의 예수 그리스도로 말미암아 榮光을 永遠히 돌릴 지니 다 아멘

형제 문안  
兄弟의게 문안하고  
발늘노고와을나와네레오와그姊妹와을름

바와드헌더희와음여잇는모든聖徒의게 문안하고  
너희도거룩히

입맛춤으로서로 문안하라그리스도의모든敎會들이너희게 문안하

나라고 형제들이아내가너희를勸하노니너희의비혼道를거스려서로음

나게할거나적치게하는者를쇄하고더희게되어나라그이곳은者는우

리호그리스도를성기자아나하고自己의口腹만섬김으로巧하고

은말노誠實者의 마음을迷惑케하는나라고너희順從하는所聞이여

러무리의게들나는故로내가너희를因하야잇버하노니너희는善한디

지혜롭고惡한디미련하기를願하노라平康을주시는하는남이수히

사란으로너희발아래셔뵈히게하시라너우리호미수그리스도의恩惠

기問安호고 七 내親戚안드로니고와유니아곳나보다문쳐그리스도안

에잇서使徒의기有名히턱 입을뵈고나로더브러흔의갓첫던者의기

問安호고 九 그리스도를爲호야우리의흔受者호는者우르바노와나

의사랑호는스다구의기問安호고 十 그리스도를밋고鍛鍊을밋는者아

벨니의기問安호고 아리스도불노의着屬의기問安호고 十一 내親戚히로

디온의기問安호고 나깃수의着屬中의호를밋는者의기問安호고 十二 호

를爲호야受者호者드루바니와드루보사의기問安호고 호를爲호야만

히受者호者以랑호는베시의기問安호고 十三 擇호심을밋고호를밋는루

모의기問安호고 어머니의기도問安호라 어머니는곳내어머니

라 十四 아순그리도와불레근과히베와바드로바와히마와더히와흔의이

十六

十六

을 좇아 즐거움으로 너희의게 나가 너희와 함께 쉬임을 얻게 함을 보여  
하라 평가 平康을 주시느니라 이 너희의 사무과 함께 계시어 다 아멘

내가 전그레 아 교회 教會의 집사 執事된 우리姊妹 뵈뵈를 너희가 찬 薦舉하노니

너희는 성도 聖徒의 합당 合當한 대로 호안에서 영접 迎接하고 너희가 쓸일이잇거든 도아

주라 너희가 일직이 여러 사롬을 도음고 나 도도아 주었느니라 三 너희는 비

리스가와 아골나의게 문안 問安하라 너희는 그리스도의 이름을 위 爲하야 나와 함께

受 슈고 受苦하고 四 四도 한 나 목숨을 위 爲하야 무버힐 거 地境을 당 當하였느니라 五 五도 그 집의 모

로나만 감 感謝할 뿐 아니라 이방 異邦 모든 교회 教會도 그리하시니라 五 五도 그 집의 모

힌 교회 教會의 문안 問安하고 나의 친 親舊 곳 아시어 그리스도 의 其 처음부터 열미

된 것 者에 배네도의게 문안 問安하고 六 六 너희를 위 爲하야 만히 슈고 受苦한 자 者 마리아의

로 마 十六章 三 三



함을 供饋<sup>공래</sup>하라 함이라 <sup>뜻</sup>마게도니야와 아가이사 롬이 깃뎀으로

돈을 내며 비루살림 聖徒<sup>성도</sup>의 艱難<sup>간란</sup>을 者<sup>자</sup>를 救濟<sup>구제</sup>하니 너희는 깃뎀으로

로 行<sup>행</sup>하엿거니와 너희는 그의 게 빛진 것 못흔 者<sup>자</sup>라 萬一<sup>만일</sup> 異邦人<sup>이방인</sup>이 그 神靈<sup>신령</sup>

을 거슬 함의 빛스면 肉身<sup>육신</sup> 기를 物件<sup>물건</sup>으로 酬應<sup>수응</sup>함이 可<sup>가</sup>하리라 <sup>뜻</sup>그런 故<sup>고</sup>

로 내가 이 일을 못쳐도 혼 열미를 밋친 後<sup>후</sup>에 너희게로 지나쳐서 바나로가

리나 <sup>뜻</sup>너희게나 갈새에 반드시 그리스도의 두려운 福<sup>복</sup>을 가지고 갈 줄 아

노라 <sup>뜻</sup>兄弟<sup>형제</sup>들 아내가 우리 주 예수 그리스도와 聖神<sup>성신</sup>의 사랑함심으로 말

미압아 너희를 勸<sup>권</sup>하노니 나로더 브러 나를 爲<sup>위</sup>하야 힘써 하는 남의 祈禱<sup>기도</sup>하

야 <sup>뜻</sup>나로 유대의 順從<sup>순종</sup>치 아니하는 者<sup>자</sup>의 게 버셔 나가 하시고 내가 비루살

림을 爲<sup>위</sup>하야 供饋<sup>공래</sup>하느 거슬 모든 聖徒<sup>성도</sup>로 보내게 하시며 <sup>뜻</sup>나로 하는 남의 뜻

행<sup>행</sup>하야 일 누리 곧 사지 그리스도의 복<sup>복음</sup>음을 두루<sup>전</sup>傳<sup>전</sup>하엿스며 또 복<sup>복음</sup>음을

힘<sup>전</sup>히傳<sup>전</sup>하디<sup>전</sup>습의러우에 세우지아나 할라하야 그리스도의 일<sup>전</sup>흥잇는곳

에<sup>전</sup>는傳<sup>전</sup>하<sup>전</sup>지아나<sup>전</sup>흥이<sup>전</sup>는記<sup>기</sup>錄<sup>록</sup>은바와<sup>전</sup>스흔지라<sup>전</sup>일<sup>전</sup>녓스디

主<sup>주</sup>를傳<sup>전</sup>播<sup>전</sup>함은보지<sup>전</sup>못<sup>전</sup>하<sup>전</sup>者<sup>자</sup>도將<sup>장</sup>次<sup>차</sup>불<sup>전</sup>거시오듯지<sup>전</sup>못<sup>전</sup>하<sup>전</sup>者<sup>자</sup>도將<sup>장</sup>次<sup>차</sup>시<sup>전</sup>디

르리라

하<sup>전</sup>잇<sup>전</sup>나<sup>전</sup>라<sup>전</sup>스<sup>전</sup>그<sup>전</sup>런<sup>전</sup>故<sup>고</sup>로<sup>전</sup>나<sup>전</sup>가<sup>전</sup>여<sup>전</sup>러<sup>전</sup>番<sup>번</sup>너<sup>전</sup>희<sup>전</sup>게<sup>전</sup>가<sup>전</sup>라<sup>전</sup>하<sup>전</sup>나<sup>전</sup>길<sup>전</sup>이<sup>전</sup>막<sup>전</sup>혔<sup>전</sup>더<sup>전</sup>나<sup>전</sup>스<sup>전</sup>

只<sup>지</sup>今<sup>금</sup>은<sup>전</sup>이<sup>전</sup>地<sup>지</sup>方<sup>방</sup>의<sup>전</sup>傳<sup>전</sup>道<sup>도</sup>할<sup>전</sup>곳<sup>전</sup>이<sup>전</sup>업<sup>전</sup>고<sup>전</sup>도<sup>전</sup>여<sup>전</sup>러<sup>전</sup>해<sup>전</sup>를<sup>전</sup>너<sup>전</sup>희<sup>전</sup>게<sup>전</sup>가<sup>전</sup>고<sup>전</sup>심<sup>전</sup>은<sup>전</sup>만<sup>전</sup>으<sup>전</sup>이

만<sup>전</sup>하<sup>전</sup>스<sup>전</sup>則<sup>즉</sup>세<sup>전</sup>바<sup>전</sup>나<sup>전</sup>로<sup>전</sup>갈<sup>전</sup>때<sup>전</sup>에<sup>전</sup>너<sup>전</sup>희<sup>전</sup>게<sup>전</sup>로<sup>전</sup>가<sup>전</sup>라<sup>전</sup>너<sup>전</sup>브<sup>전</sup>라<sup>전</sup>건<sup>전</sup>대<sup>전</sup>그<sup>전</sup>리<sup>전</sup>로<sup>전</sup>가<sup>전</sup>는<sup>전</sup>길

에<sup>전</sup>너<sup>전</sup>희<sup>전</sup>를<sup>전</sup>보<sup>전</sup>고<sup>전</sup>도<sup>전</sup>흥<sup>전</sup>흥<sup>전</sup>이<sup>전</sup>셔<sup>전</sup>나<sup>전</sup>뜻<sup>전</sup>이<sup>전</sup>滿<sup>만</sup>足<sup>족</sup>흥<sup>전</sup>을<sup>전</sup>받<sup>전</sup>은<sup>전</sup>後<sup>후</sup>에<sup>전</sup>너<sup>전</sup>희<sup>전</sup>가<sup>전</sup>그<sup>전</sup>리<sup>전</sup>로

보<sup>전</sup>범<sup>전</sup>을<sup>전</sup>받<sup>전</sup>으<sup>전</sup>려<sup>전</sup>하<sup>전</sup>거<sup>전</sup>나<sup>전</sup>와<sup>전</sup>스<sup>전</sup>이<sup>전</sup>제<sup>전</sup>너<sup>전</sup>가<sup>전</sup>미<sup>전</sup>루<sup>전</sup>살<sup>전</sup>범<sup>전</sup>으<sup>전</sup>로<sup>전</sup>감<sup>전</sup>은<sup>전</sup>聖<sup>성</sup>徒<sup>도</sup>들<sup>전</sup>의<sup>전</sup>缺<sup>결</sup>乏<sup>핍</sup>

로  
마 十五章  
六一

의기 충만 充滿케 하시고 聖神의 能力으로 所望이 넘치게 하시기를 願하노라

내 兄弟들이 내가 너희의 仁慈함이 마땅하고 知識이 充足하며 인도할 能

히서로 勸하는 줄을 汲히 아는 故로 豈더욱 膽大히 大綱記錄하야 너희게 分

쳐서 記念하게 하노니 하는 名이 내게 恩惠를 주심으로 그러스도 미수

의 執事가 되어 異邦人을 敎訓하야 하는 名의 福音을 傳함이 祭司長의 職

분을 다 함은 치하야 聖神을 힘입어 거룩하게 된 異邦人을 禮物로 치드리

悅納하심을 납은 故로 내가 그러스도 미수를 힘입어 하는 名의 일을 저

랑 하거니와 그 리스도 하나로 말미암아 행하신 것 외에는 내가 敢히 말

하지 못하고 聖神을 힘입어 異蹟과 奇事의 權能으로 말하며 일하야 異

邦人을 順從케 하신 것만 말하노라 이로써 내가 예루살렘으로 보러 두루

이런故로 너가異邦人甲에 처호를 안다하고 호주의 인함을讚美하리로  
다

호엿스며 그도 큰이디

異邦人들아 호의百姓과 함께 즐거워하라

호엿스며 그도 큰이디

모든異邦人들아 호를讚頌하고萬國百姓들아 호를讚頌하라

호엿스며 그도 이사야가 큰이디

이새의 열히카나리 너가 너나 처異邦을 다스리매 사롭들이 그를  
依持하야 날라리라

호엿스나 그소망을 주시느니 하느님이 밋음으로 모든 것들과平康을 너희

十五

로 자 비 방 마 十五章  
五八  
前者의 辯 辯 辯 이 거 시 다 바 게 니 르 려 다 辯 辯 이 四 무 릫 前 에 記 錄 하 聖 經 은 다 우 리 를 教 訓 하 라 고 記 錄 하 바 우 리 로 忍 耐 하 는 것 과 聖 經 의 安 慰

經 은 다 우 리 를 教 訓 하 라 고 記 錄 하 바 우 리 로 忍 耐 하 는 것 과 聖 經 의 安 慰

함으로 所 望 을 얻 게 하 려 함 이 라 大 忍 耐 와 安 慰 를 주 시 는 하 는 남 이 너 의

로 그리스도 씨 수 를 본 바 아 서 로 뜻 이 및 게 하 사 하 는 日 邑 과 翰 邑 으로 하 는

남 곳 우 리 호 씨 수 그 리 스 도 의 아 바 지 사 榮 光 을 돌 너 보 내 게 하 시 기 를 願

하 노 너 가 너 로 바 기 를 그 리 스 도 이 너 희 를 바 으 심 및 치 하 야 하 는 남 을 榮

華 록 게 하 라 바 가 발 하 노 니 그 리 스 도 이 하 는 남 의 眞 理 를 爲 하 야 祖 上

의 게 주 신 許 諾 을 應 하 시 려 고 割 禮 받 은 者 의 게 隨 從 드 는 者 가 되 시 고 九

異 邦 人 으 로 그 矜 恤 하 심 을 因 하 야 하 는 남 을 榮 華 록 게 하 시 니 記

錄 하 엿 쓰 되

十五

惡악야 하느님의 할 신 일을 문히 지게 말지라 萬物만물이다 淨정호 되 먹음으로

사롬을 罪죄에 빠지게 호 則惡즉악호 거시 되느니라 二 고 기도 먹지 아니 호 고 술도

마지 지 아니 호 且 無무론論 무심 일 이던 지 兄弟형제로 밋 그러 지게 아니 호 는 거시

아름다 온 則 二 네 지 밋 음 이 잇 거 든 막 당 히 하느님 압 헤 잇 지 호 라 사롬 이

스스로 分분변辨 호 고 自己자기의 지 罪죄되 게 아니 호 는 者자는 福복잇 는 者자나 니 와 는

음에 疑의심心 호 고 밋 음으로 말 미 압 아 먹 지 아니 호 는 者자는 定정罪죄함을 밋 으 리

나 凡事범사에 밋 음으로 아 니 호 는 거 손 罪죄나 라

一 우리 者자는 自己자기를 밋 보 게 호 지 말 고 軟弱연약호 者자의 者자세 지 못 함을 도

아 二 各각其기함을 밋 보 게 호 야 善선을 行행호 고 德덕을 세 울 지 라 三 그리 스로는 自자

己를 밋 보 게 호 지 아니 호 심 이 記錄기록호 바 와 고 호 나 닐 넷 스 디 너 를 誹謗비방호

는物件으로兄弟압헤두지말나 후우리가호미수를依賴하야分明히알

고갑히잇는거시이거시라무슨物件이던지스스로淨潔치아남이업스

되사롬이淨潔치못하게억이면그의게는淨潔치못한거시되는나호네

가飮食을因하야네兄弟를근심하게호則스랑으로行치아니함이라그

리스도도그兄弟를爲하야죽으셨는나너는飮食으로더를스게호지말

지어다그런故로너희의품은거슬가지고사롬의誹謗호는바되게

말지라大抵하는남나라는먹는것과마시는것에잇지아니하고聖神

을힘입어義로옴과和平을과즐거움에잇는나그이로써그리스도를점

기어者는하는남이깃버는고世上사롬도稱讚호는나라호이런故로

우리는사롬으로더브러和睦을과서로德세우기를힘쓰고먹는거슬

라도 자 自記를 유 爲야 사는 자 者가 업고 자 自記를 유 爲야 죽는 자 者도 업슨 주 則八우  
 리가 살아도 주 主를 유 爲야 살고 죽어도 주 主를 유 爲야 죽는 나 그런 고 故로 사나  
 죽으나 우리 주 主의 거시로라 고 故로 그리스도 주 主가 죽었다가 부활 復活한 심은 곳 죽  
 은 자 者와 산 자 者의 주 主가 되려야 그리 한 한 심이 나라 가 加 네가 엿지야 너의 형 兄  
 弟를 판 判斷하며 너의 형 兄弟를 업수히 녀이느 노우리가 다 하는 심 審判臺  
 압헤서리라 고 故로 주 主의 기록을 엿스디

주 主가 곧 사되 너가 나의 영 永生을 마르치 명 盟誓하노니 모든 무릅이 너게  
 실고 모든 입이 하는 찬 讚美하리라

하였느니 고 故로 주 主의 행 行한 일을 하는 직 直告하리라 고 故로  
 그런 고 故로 우리 주 主가 사서로 판 判斷하지 말고 정 定하야 부디 치 恥돌이나 거치  
 로



로

一 맛음이 軟弱<sup>화약</sup>한 者<sup>자</sup>를 너희가 밧으디 疑心<sup>의심</sup>나느 일을 가리 辯論<sup>변론</sup>하 지 말나

十四章

五四

二 엇던 사 례 은 맛음으로 百物<sup>백물</sup>을 다 먹으 되 엇던 사 례 은 맛음 이 軟弱<sup>화약</sup>하 야

菜蔬<sup>채소</sup>만 먹느 나 三 먹는 者<sup>자</sup>는 먹지 못하는 者<sup>자</sup>를 輕<sup>경</sup>히 너희 지 말고 먹지 못하

는 者<sup>자</sup>는 먹는 者<sup>자</sup>를 貶論<sup>평론</sup>하 지 말나 하느 남 이 입의 너를 밧으섯느 나 四 너는

누구 완 디 敢<sup>감</sup>히 남의 품을 貶論<sup>평론</sup>하느 고섯느 거시 나 너 머지느 거시 五

人<sup>인</sup>의 기 잇는 則<sup>즉</sup> 더 가 완 디 시 서 리 나 六 너 서 지 하느 權能<sup>권능</sup>이 잇느 나 五

或은 이 날 이 너 날 보 다 낫 다 하 고 或은 모든 날 이 다 낫 다 하느 나 各各<sup>각각</sup> 自己<sup>자기</sup>

口<sup>구</sup>음 에 올 혼 대 로 作<sup>작</sup>定<sup>정</sup>하 라 六 날을 직히느 者<sup>자</sup>는 초를 爲<sup>위</sup>하 야 직히고 먹는

者<sup>자</sup>도 초를 爲<sup>위</sup>하 야 먹으 며 하느 남 의 感謝<sup>감사</sup>하느 거시 오 먹지 아 나 하느 者<sup>자</sup>도

초를 爲<sup>위</sup>하 야 먹지 아 나 하느 너 남 의 感謝<sup>감사</sup>하느 거시 라 七 우리 가 하나 이

者<sup>자</sup>는 律法<sup>률법</sup>을 다 일우었느니라 九<sup>구</sup> 姦淫<sup>간음</sup>호지 말며 殺人<sup>살인</sup>호지 말며 盜賊<sup>도적</sup>질호지

말며 貪<sup>탐</sup>내지 말나 음과 그 외의 다른 誠命<sup>성명</sup>이 모다 사롭스랑호기를 自<sup>자</sup>己<sup>기</sup> 몸

스치호라 호신 誠命<sup>성명</sup>中<sup>중</sup>의 包<sup>포</sup>含<sup>함</sup>호지라 스랑은 사롭을 害<sup>해</sup>롭게호지아니

호는 故<sup>고</sup>로 律法<sup>률법</sup>을 穩<sup>은</sup>全<sup>전</sup>히 일우느니라 스너희가 이 때를 아느니라 곧 자다가

맛당히 설 때라 이 제는 우리의 救<sup>구</sup>援<sup>원</sup>엇음 이 처음 밋을 때 보다 갓가온 지라

스 밤이 깊고 낮이 갓가오는 則<sup>즉</sup>우리가 어두운 일을 벗고 光<sup>광</sup>明<sup>명</sup>호 甲<sup>갑</sup>옷을 벗

을 지나스 맛당히 端<sup>단</sup>正<sup>정</sup>호기를 낮에 行<sup>행</sup>호스치호며 貪<sup>탐</sup>食<sup>식</sup>호거나 술 醉<sup>취</sup>호지

말며 淫<sup>음</sup>亂<sup>란</sup>호거나 放<sup>방</sup>蕩<sup>탕</sup>호지 말며 爭<sup>쟁</sup>鬪<sup>투</sup>호거나 猜<sup>괴</sup>忌<sup>기</sup>호지 말고 畜<sup>축</sup>오직 主<sup>주</sup>의

수그리스도를 옷나뉓고 肉<sup>육</sup>身<sup>신</sup>의 일을 預<sup>예</sup>備<sup>비</sup>호므로 情<sup>정</sup>慾<sup>욕</sup>을 行<sup>행</sup>치 말지나

로 라

호는 者를 두려워하노니 네가 權勢잇는 者를 두려워하지 아니하려나  
 者를 두려워하노니 네가 稱讚을 잇스리라 四 너는 하나님의 종이니 너  
 를 有益히 할지나 네가 惡行호는 者면 두려워할지라 너가 生殺之權을  
 잇되히 가지지 아니하오 하나님의 종이 되여 惡行호는 者의 嚴히 刑罰  
 호는 나라고 그런 故로 맛당히 屈伏호되 怒함만 免호라고 하지 말고 오직  
 良心을 爲호야하라 六 너희가 稅를 밧침도 이를 因함이라 權勢잇는 者는  
 하나님의 일군이 되여 恆常이 일을 다스리는 나 맛당히 모든 사람의  
 物거슬 주되 田稅 밧을 者의 田稅를 밧치고 雜稅 밧을 者의 雜稅를 밧  
 치고 두려워호는 者를 두려워하야 恭敬호는 者를 恭敬하라 너희는 아모사  
 롬의 계던 지빗지 말고 오직 서로 사랑함으로 밧을지라 함을 사랑호는

士

서 악 惡을 감지 말고 모든 사롭함 해 행 善行을 預備 예비 候 되니 其 患 원통 患을 수만 잊거든 힘잇

는 대로 못 사롭과 和 화 睦하라 其 心 마음 心을 벗들아 너희의 寬 寬 痛 痛 患을 감지

말고 怒 노 怒를 짐을 기든라 記 기 錄 록 候 잊스되 其 主 주 主의 말 습히 시기를 너의 怨 원 讎 讎 가 주리

힘이 내게 잇스너네가 갑히 리라 其 心 마음 心을 벗들아 나라 其 故 고 故로 네 怨 원 讎 讎 가 주리

거든 먹이 고 목으로 거든마시우라 그리 候 變 변 矣 불노그머리우에 노힘 못

흐니라 其 惡 악 惡의 지지 말고 善 선 善으로 惡 악 惡을 이거라

모든 사롭은 權 권 勢 세 잇는 못 사롭의 屈 굴 伏 복 候라 權 권 勢 세 잇는 하느님의 威 위 威 위 로 나지

아님이 업노니 權 권 勢 세 잡은 者 자 者는 다 하느님의 命 명 命을 신바라 其 故 고 故로 權 권 勢 세

를 거스리 변하는 命 명 命을 거스림이 나거스리는 者 자 者들은 罪 죄 定 정 候를 벗으

리라 其 大 대 抵 대 權 권 勢 세 잇는 者 자 者는 善 선 行 행 候는 者 자 者를 두렵지 候 이 아니라 오직 惡 악 惡 行 행

數<sup>수</sup>대로 預<sup>예</sup>言<sup>악</sup>을 하고 七<sup>七</sup> 執<sup>집</sup>事<sup>사</sup>된 者<sup>자</sup>는 執<sup>집</sup>事<sup>사</sup>의 宜<sup>의</sup>를 하고 教<sup>교</sup>訓<sup>훈</sup>을 하는 者<sup>자</sup>는 教<sup>교</sup>訓<sup>훈</sup>

의 宜<sup>의</sup>를 하고 八<sup>八</sup> 勸<sup>권</sup>慰<sup>위</sup>하는 者<sup>자</sup>는 勸<sup>권</sup>慰<sup>위</sup>하는 宜<sup>의</sup>를 하고 救<sup>구</sup>濟<sup>제</sup>하는 者<sup>자</sup>는 誠<sup>성</sup>實<sup>실</sup>을

무<sup>무</sup>임으로 하고 治<sup>치</sup>理<sup>리</sup>하는 者<sup>자</sup>는 부지런히 하고 矜<sup>금</sup>恤<sup>恤</sup>히 하는 者<sup>자</sup>는 者<sup>자</sup>를 거둔다

임으로 할지라 九<sup>九</sup> 公<sup>공</sup>랑을 거둔다 시는 야 怨<sup>원</sup>을 뒤엎고 善<sup>선</sup>을 더 屬<sup>속</sup>하여

十<sup>十</sup> 兄<sup>형</sup>弟<sup>제</sup>를 공랑하여 서로 友<sup>우</sup>愛<sup>애</sup>하고 尊<sup>존</sup>敬<sup>경</sup>하기를 서로 尊<sup>존</sup>敬<sup>경</sup>하여 十一<sup>十一</sup> 부지런히

야 게으르지 말고 熱<sup>열</sup>心<sup>심</sup>을 품어 主<sup>주</sup>를 섬기라 十二<sup>十二</sup> 所<sup>소</sup>望<sup>망</sup>中<sup>중</sup>이 즐거워 하며 患<sup>환</sup>難<sup>난</sup>

이 希<sup>희</sup>으며 祈<sup>기</sup>禱<sup>도</sup>를 恆<sup>항</sup>常<sup>상</sup>하며 聖<sup>성</sup>徒<sup>도</sup>의 示<sup>시</sup>를 거슬 供<sup>공</sup>給<sup>급</sup>하며 손 待<sup>대</sup>接<sup>접</sup>하기를

힘쓰고 十三<sup>十三</sup> 逼<sup>압</sup>하는 者<sup>자</sup>를 爲<sup>위</sup>하여 福<sup>복</sup>을 받고 災<sup>재</sup>殃<sup>양</sup>을 받지 말며 十五<sup>十五</sup> 즐거

워 하는 者<sup>자</sup>와 喜<sup>희</sup>여 즐거워 하고 十六<sup>十六</sup> 者<sup>자</sup>와 喜<sup>희</sup>여 즐거워 하며 十七<sup>十七</sup> 서로 悅<sup>悅</sup>을 又<sup>우</sup>치 하여

곱은 거슬 보라지 말고 十八<sup>十八</sup> 處<sup>처</sup>를 야스스 智<sup>지</sup>慧<sup>혜</sup>이신 데 말며 十九<sup>十九</sup> 惡<sup>악</sup>으로

士

고초의게로 도라가느니 榮光은 世世에 주시어 잇슬지이다 아멘

그런故로 兄弟들이 아나가 하는님의 慈悲호심으로 너희를 勸호노니 몸

으로 산 祭祀 곧 거룩한 祭祀를 드리라 하는님의 것버는 시는 바오 너희의 當然호일이라 너희는 이 世代를 본받지 말고 變호야 새 마음을 바아 하

는님의 喜호시고 깃브시고 穩호신 뜻을 分別호라 너게 주신 恩惠를

힘내어 너희 各人의게 말호노니 지나치게 스스로 喜호는지 말고 하는

님이 各人의게 밋음을 호아 주신대로 智辨을 미싱각호라 우리호몸

에 여러 肢體가 잇스나 모든 肢體가 다 같은 일을 호지 아니호느니 오이와

못치우리우리가 그리스도 안에서 몸이 되어서로 肢體가 되엿스나

하느님의 주신대로 우리의 엇은 恩惠가 各各 다르니 先知者는 밋음의 分

어니와 擇<sup>의</sup>함으로 議<sup>의</sup>論<sup>론</sup>을 則<sup>즉</sup> 그 列<sup>열</sup>祖<sup>조</sup>를 因<sup>인</sup>하야 々<sup>々</sup> 嚮<sup>향</sup>함을 卽<sup>즉</sup> 者<sup>자</sup>라 云<sup>云</sup> 하  
 々<sup>々</sup> 是<sup>은</sup> 恩<sup>은</sup> 惠<sup>회</sup> 주심과 부르심에 對<sup>대</sup>하야 後<sup>후</sup>悔<sup>회</sup> 함이 없스시니라 卽<sup>즉</sup> 너희가  
 前<sup>전</sup>에 하느님에 順<sup>순</sup>從<sup>종</sup>치 아니할 것스나 이제 이스라엘 사람이 順<sup>순</sup>從<sup>종</sup>치 아니  
 으로 矜<sup>경</sup>恤<sup>恤</sup>히 됨이 심을 엿엇스나 卽<sup>즉</sup> 이와 같지 너희가 이제 順<sup>순</sup>從<sup>종</sup>치 아니할  
 나 이노니 너희에게 베푸는 矜<sup>경</sup>恤<sup>恤</sup>노니 너희도 矜<sup>경</sup>恤<sup>恤</sup>히 너희를 엿게 할 리 함 심을  
 因<sup>인</sup>함이라 卽<sup>즉</sup> 하느님이 모든 사람을 順<sup>순</sup>從<sup>종</sup>치 아니함은 範<sup>범</sup>圍<sup>위</sup> 안에 두심은 모든 사  
 례의 矜<sup>경</sup>恤<sup>恤</sup>을 베푸는 자심이로다 卽<sup>즉</sup> 겸고도 豐<sup>풍</sup>富<sup>부</sup>함도 다 하느님의 智<sup>지</sup>慧<sup>혜</sup>  
 와 知<sup>지</sup>識<sup>식</sup>이여 그 法<sup>법</sup>則<sup>칙</sup>을 헤아릴 수 없스며 그 蹤<sup>종</sup>跡<sup>적</sup>도 찾지 못함도 다 卽<sup>즉</sup> 주  
 의 只<sup>직</sup> 信<sup>신</sup>을 안 者<sup>자</sup>가 누구며 眞<sup>진</sup> 議<sup>의</sup>論<sup>론</sup>을 者<sup>자</sup>가 누구며 卽<sup>즉</sup> 主<sup>주</sup>의 命<sup>명</sup>적<sup>적</sup> 드려서 皆<sup>皆</sup>  
 是<sup>은</sup> 심을 엿을 者<sup>자</sup>가 누구요 卽<sup>즉</sup> 大<sup>대</sup> 抵<sup>대</sup> 萬<sup>만</sup> 物<sup>물</sup> 이 다 主<sup>주</sup>의 命<sup>명</sup>적<sup>적</sup> 과 오고 卽<sup>즉</sup> 主<sup>주</sup>로 말미암

고초의게로도라가느니榮光은世世에主이잇슬지이다아멘

一 그런故로兄弟들아내가하는님의慈悲한심으로너희를勸호노니몸

으로산祭祀공거룩한祭祀를드리라하는님의것버호시는바오너희의

當然한일이라너희는이世代를本받지말고變호야새모음을받아하

는님의품호시고깃브시고穩全한신뜻을分別하라너게주신恩惠를

힘내어너희各人의게말호노니지나치게스스로잡흔데호지말고하는

님이各人의게밋음을늘호아주신대로智慧를미싱각하라우리한몸

이여러肢體가잇스나모든肢體가다스른일을호지아니호느니오이와

못치우리우리가그리스도안에서한몸이되여서로肢體가되엿스니六

하느님의주신대로우리의엇은恩惠가各各다르니先知者는밋음의分

로



어니와 擇言으로 議論을 則 그 列祖를 因하여 後悔의 心을 省은 者라 云하

는 님은 恩惠 주심과 부르심에 對하여 後悔의 心이 없스시나라 云 너희가

前에 하신 命에 順從치 아니할 것스나 이제 이르시라 爾사 命이 順從치 아니

으로 矜恤히 命이 심을 잊었스나 云 이와 又치 너희가 이제 順從치 아니

나 이르니 命의 戒를 守는 矜恤노 너희도 矜恤히 命을 잊게 할 리 云 심을

因함이 然하 命이 又 사 命을 順從치 아니 할는 範圍 안에 두 心은 勿사

롬의 矜恤을 베풀나 命이 然다 云 且고도 豐富도 다 하 命의 智慧

와 知識이 然 法則을 知아 踐履도 忘치 못 할 것도 다 云 主

의 只음을 안 者가 主구며 命의 議論者가 主구며 主의 命을 守려 命

의 心을 守를 者가 主구 云 大抵 萬物이 다 主의 命에 守고 主로 말미암

고 命을 守를 者가 主구 云 大抵 萬物이 다 主의 命에 守고 主로 말미암

가 지니다 시 본 概覽 나무에 接 결 붙치심을 잊지 못하겠는 바 五 况 형 弟 제 들아 너  
희 오 카의 奧妙 묘 뜻을 알고 스승으로 智 지 慧 혜 잇다 흠을 免 면 기를 내 가 甚 심 히 願 원 호  
노라 大抵 대 이 스라 열사 록이 더러는 頑 완 惡 악 호미 되며 異 이 邦 방 인 이 초 초 忒 퇴 로 도라  
오기 似 이 지니르다가 次 후 後 에는 모든 이 스라 열사 록이 救 구 援 원 을 벗으리니  
記 기 錄 록 호 바와 次 후 次 후 지라 勿 勿 令 令 其 其 離 離 矣 矣

救 구 援 원 호 者 자 가 將 장 次 후 시 온 此 이 호 事 사 야 最 최 의 敬 경 虔 전 치 아 난 거슬 勿 勿 令 令 其 其 離 離 矣 矣  
라 호 匪

三  
도 勿 勿 令 令 其 其 離 離 矣 矣

너 가 그 罪 죄 를 勿 勿 令 令 其 其 離 離 矣 矣 나 너 가 더 와 세 言 언 約 약 이 勿 勿 令 令 其 其 離 離 矣 矣  
호 勿 勿 令 令 其 其 離 離 矣 矣 福 복 음으로 議 의 論 론 호 則 즉 더 희는 너 희를 爲 위 호 야 主 주 와 怨 원 離 이 된 者 자

스니네가 열히를 保全<sup>보전</sup>하느 거시 아나오 열히가 너를 保全<sup>보전</sup>하느 거시 나라  
 구 그러나 네가 날으 기를 가지를 석근 거슨 나를 接<sup>접</sup>붙치라고 할 거시 라 할  
 니 <sup>두</sup>울도 다 너희는 밋지 아나 흠으로 석짐을 밋고 너는 밋음으로 서는 너  
 므음을 놓히지 말고 오 히려 두려워 할라 스 하는 남이 根本<sup>근본</sup>가 지도 앗기 지 아  
 니 할 것 거든 너희를 앗기 시 밋는 노 <sup>스</sup> 그런 故<sup>고</sup>로 하는 남의 仁慈<sup>인자</sup>심과 嚴<sup>엄</sup>  
 威<sup>위</sup>심을 보라 墮<sup>타</sup>落<sup>락</sup>하느 者<sup>자</sup>의 기는 嚴<sup>엄</sup>威<sup>위</sup>하 시고 네 기는 仁慈<sup>인자</sup>하 시 나 하는  
 남의 仁慈<sup>인자</sup>심을 依<sup>의</sup>賴<sup>뢰</sup>하 라 그러치 아나면 너도 석짐을 接<sup>접</sup>부리라 스 너희  
 가 萬<sup>만</sup>一<sup>일</sup> 밋지 아나 하느 되 석너 나면 또 接<sup>접</sup>붙침을 남을 지나 하는 남이 너  
 희를 다 시 接<sup>접</sup>붙치실 수 잇슴 이라 스 너는 根本<sup>근본</sup>들 徹<sup>감</sup>攬<sup>람</sup>나 무라도 석너 너  
 本<sup>본</sup>性<sup>성</sup>을 거스려 是<sup>이</sup>는 徹<sup>감</sup>攬<sup>람</sup>나 무에 接<sup>접</sup>붙침을 잇엇 거든 흠을 여 너희는 根本<sup>근본</sup>

이 세리 일사롭으로 奮發케 하려 함이라 이르러의 너머 짐이 世上의 利  
 益이 되며 너의 不足함이 異邦人의 富饒함이 되거든 그 感함이  
 라 이르러 나 너의 異邦人의 使徒가 되어  
 내 職分을 榮華롭게 함은 或내 骨肉中에 처하모도록 奮發하라 或 間救  
 援을 얻은 者가 있게 하라 함이라 大抵 너의 가 보림을 남음으로 世上의  
 和睦함이 되었으니 너의 가도 보았심을 남을 진대 잊지 죽은 가는 되서  
 復生함과 다르리오 薦新하는 석가루가 거룩한 則당이 도 거룩하고 나  
 무별희가 거룩한 則가 지도 거룩한 지라 잊던가가 석가 지고 들 橄欖  
 나무된 네가 그 中에 接붙침이 되여 음 橄欖 나무별희를 힘입어 그 津液을  
 엷엇손 則가 그 석가 지를 向하야 自矜하지 말나 自矜하면 알거시 잇



니호고對敵호는百姓의게내카終日내말을버렸노라호섯느니라

一 네가말호느니그러면하느담이그百姓을부리섯느노라斷코아니라

나도이스라엘사람이오아브라함의子孫이오벤야민의支派인즉二하

느담이그미리아신百姓을다부리지아니호신줄알지라聖經에에니야

를마르쳐말호거술너희가아지못호느나너가이스라엘百姓을하느남

의訟詞호야코호디三호어너희가호의先知者를죽이며祭壇을헐고호

호노호아잇느내生命을찾느이다호너四하하느담이너의게엇더對答호

섯느고코호사되내가바알의게무릅설지아니호者七千을나를爲호야

담겨두엇다호지아니호섯느노五이와곳치이제도恩惠로말미암아擇

호신담은者가담아잇거너와六萬一恩惠로말미암아스則行호으로

로 마 十一章 四三

도의 말씀으로 나는 줄 알지 나라가 그러사 버가 말하노니 너희들이 듣지

못 하였는도 아니라 날 너스되

그 소리가 본사에 퍼지고 그 말씀의 자못 하지 나르렀다

하엿는 나라가 너가도 말하노니 이스라엘 사람이 아지 못하였는도 문외

는 모세가 날 너스되

내가 <sup>의성</sup>百姓 아닌 <sup>자</sup>者를 가지고 너희로 <sup>의</sup>猜忌는게 <sup>의</sup>미련을 <sup>의</sup>百姓을 가져

옵니희로 <sup>의</sup>忿내게 <sup>의</sup>리라

을 벗고 <sup>의</sup>이하여도 <sup>의</sup>膽大히 날 너스되

무사를 찾지 아니하 <sup>자</sup>者가 나를 막나고 나를 <sup>구</sup>求하지 아니하 <sup>자</sup>者가 나의 나라

에 <sup>의</sup>삼을 보리라 <sup>의</sup>말하노니 <sup>의</sup>이스라엘을 <sup>의</sup>구급할 <sup>의</sup>말하되 <sup>의</sup>날 너스되 <sup>의</sup>順從치아

則義이니르고입으로證據<sup>증거</sup>는則救援<sup>구원</sup>은이니르고<sup>고</sup>聖經<sup>성경</sup>에닐것스되

무릇더를밋는者<sup>자</sup>는뜻거러음을보지아니하리라하시니고유대<sup>유대인</sup>이나

異邦<sup>이방인</sup>人의分別<sup>분별</sup>이업시호<sup>호</sup>주어셔못사롬의호<sup>호</sup>가되샤더를부르는모든사

롬의게恩惠<sup>은혜</sup>가豐盛<sup>풍성</sup>호신則<sup>즉</sup>누구던지호의일음을부르는者<sup>자</sup>는救援<sup>구원</sup>을

엇으리라호그러나밋지도아니호는者<sup>자</sup>가엇지호를부르며뜻지도못호

者<sup>자</sup>가엇지호를밋으며傳播<sup>전파</sup>호는者<sup>자</sup>가업스면엇지드르며호보내심을백

지아니호엇스면엇지傳播<sup>전파</sup>호리오<sup>고</sup>記錄<sup>기록</sup>호티닐것스되<sup>연</sup>禧<sup>복음</sup>호를傳<sup>전</sup>호

는者<sup>자</sup>의발이엇더게아름다운고호엇는나라고그러나더희가<sup>복음</sup>福音<sup>복음</sup>을듯

고다뜻흔거슨아나라이사야가말호티호우리의傳<sup>전</sup>호는거슬누가밋

엇는잇가호엇스니고그러<sup>즉</sup>則<sup>즉</sup>밋는거슨듯는티셔나며듯는거슨그리스



나 나 라 四 그 라 스 도 든 모든 잇는 者<sup>자</sup>를 義<sup>의</sup>롭 다 하 려 한 사 律法<sup>의</sup>의 모 침 이 도

신 지 라 五 모 세 가 記錄<sup>기록</sup>한 것 스 디 律法<sup>의</sup>로 말 미 암 는 義<sup>의</sup>를 행 한 者<sup>자</sup>는 그

義<sup>의</sup>로 살 나 라 하 벗 거 나 와 六 보 직 밋 음 으 로 말 미 암 는 義<sup>의</sup>는 이 구 치 말 한 것

너 는 心<sup>심</sup>中<sup>중</sup>에 낄 것 이 를 누 가 하 볼 때 볼 나 가 잇 는 事<sup>사</sup>를 지 말 나 한 는 나 이 는

그 리 스 도 로 降臨<sup>강림</sup>한 시 기 하 려 함 이 오 七 또 날 는 기 를 누 가 陰府<sup>음부</sup>에 노 려 가

잇 는 事<sup>사</sup>를 지 말 나 한 는 나 이 는 그 리 스 도 를 죽 은 가 온 디 서 볼 나 오 시 기 하

려 함 이 라 八 구 려 則<sup>즉</sup>이 더 케 말 한 것 은 또 낄 것 스 디 道<sup>도</sup>가 데 게 갖 하 와 네 입

에 잇 스 며 네 모 음 에 잇 다 한 것 스 나 이 는 곧 우 리 가 傳播<sup>전파</sup>한 는 밋 음 의 道<sup>도</sup>라

九 네 가 萬<sup>만</sup>一 네 입 으 로 이 수 를 보 라 認定<sup>인정</sup>한 고 모 음 으 로 하 는 남 이 이 수 를

죽 은 가 온 디 살 나 심 들 잇 는 것 救<sup>구</sup>援<sup>원</sup>을 얻 은 것 이 十 사 롱 이 모 음 으 로 잇 는

京師路二丁目鐵南風物舖印行

十

즈되고法법이니르지못호잇스나 三엇지호야그러호고이는잇음으로호  
지아니호고行행함으로호야부의칠들에부의침이니 三記錄기록호바와호호  
지라닐잇스디

내가부의칠돌과맞그러지는磐石반석을시온예두노니그거슬依賴의뢰호는  
者자호브크러음을박지아니호리라

호잇스니라

一 兄弟형제들아내몸에願원호고하는남의來구호는바는곳이스라三일을爲위호

야더희로救구援원을엇게호려함이라 더희가하는남의熱心열심잇슴을내가

證據증거호거나와그熱心열심이知識지식을뜻차잇는거시아니라 三하느님의義의를

모로고自己자기의義의를세우고적함인故고로하는남의義의를眼從복종치아니호잇

공랑<sup>공랑</sup>은<sup>은</sup>者<sup>者</sup>라<sup>라</sup>稱<sup>稱</sup>호<sup>호</sup>리니<sup>니</sup> 이前<sup>前</sup>의<sup>의</sup>날<sup>날</sup>의<sup>의</sup>기<sup>기</sup>를<sup>를</sup>너<sup>너</sup>희<sup>희</sup>는<sup>는</sup>너<sup>너</sup>百<sup>百</sup>姓<sup>姓</sup>이<sup>이</sup>아<sup>아</sup>니<sup>니</sup>라<sup>라</sup>호<sup>호</sup>

곳<sup>곳</sup>에<sup>에</sup>셔<sup>셔</sup>도<sup>도</sup>너<sup>너</sup>희<sup>희</sup>가<sup>가</sup>永<sup>永</sup>生<sup>生</sup>호<sup>호</sup>신<sup>신</sup>하<sup>하</sup>는<sup>는</sup>님<sup>님</sup>의<sup>의</sup>아<sup>아</sup>들<sup>들</sup>이<sup>이</sup>라<sup>라</sup>稱<sup>稱</sup>호<sup>호</sup>를<sup>를</sup>엇<sup>엇</sup>스<sup>스</sup>리<sup>리</sup>라

호<sup>호</sup>섯<sup>섯</sup>스<sup>스</sup>며<sup>며</sup> 이사<sup>사</sup>야<sup>야</sup>도<sup>도</sup>이<sup>이</sup>스<sup>스</sup>라<sup>라</sup>일<sup>일</sup>사<sup>사</sup>를<sup>를</sup>고<sup>고</sup>르<sup>르</sup>쳐<sup>쳐</sup>워<sup>워</sup>쳐<sup>쳐</sup>들<sup>들</sup>으<sup>으</sup>디<sup>디</sup>이<sup>이</sup>스<sup>스</sup>라<sup>라</sup>일<sup>일</sup>문<sup>문</sup>

子<sup>子</sup>孫<sup>孫</sup>의<sup>의</sup>數<sup>數</sup>가<sup>가</sup>비<sup>비</sup>록<sup>록</sup>바<sup>바</sup>다<sup>다</sup>모<sup>모</sup>래<sup>래</sup>즈<sup>즈</sup>흐<sup>흐</sup>나<sup>나</sup>오<sup>오</sup>직<sup>직</sup>남<sup>남</sup>아<sup>아</sup>잇<sup>잇</sup>는<sup>는</sup>者<sup>者</sup>만<sup>만</sup>救<sup>救</sup>援<sup>援</sup>을<sup>을</sup>엇<sup>엇</sup>으<sup>으</sup>리<sup>리</sup>니

主<sup>主</sup>一<sup>一</sup>世<sup>世</sup>上<sup>上</sup>에<sup>에</sup>셔<sup>셔</sup>그<sup>그</sup>말<sup>말</sup>씀<sup>씀</sup>을<sup>을</sup>일<sup>일</sup>우<sup>우</sup>사<sup>사</sup>畢<sup>畢</sup>호<sup>호</sup>게<sup>게</sup>하<sup>하</sup>시<sup>시</sup>디<sup>디</sup>速<sup>速</sup>히<sup>히</sup>行<sup>行</sup>호<sup>호</sup>시<sup>시</sup>리<sup>리</sup>라<sup>라</sup>호<sup>호</sup>엇

스<sup>스</sup>며<sup>며</sup> 너더<sup>더</sup>가<sup>가</sup>도<sup>도</sup>날<sup>날</sup>으<sup>으</sup>디

萬<sup>萬</sup>有<sup>有</sup>主<sup>主</sup>一<sup>一</sup>우<sup>우</sup>리<sup>리</sup>를<sup>를</sup>爲<sup>爲</sup>호<sup>호</sup>야<sup>야</sup>씨<sup>씨</sup>를<sup>를</sup>남<sup>남</sup>기<sup>기</sup>지<sup>지</sup>아<sup>아</sup>니<sup>니</sup>호<sup>호</sup>섯<sup>섯</sup>더<sup>더</sup>면<sup>면</sup>못<sup>못</sup>소<sup>소</sup>돔<sup>돔</sup>과<sup>과</sup>즈<sup>즈</sup>치<sup>치</sup>되

고<sup>고</sup>도<sup>도</sup>호<sup>호</sup>고<sup>고</sup>모<sup>모</sup>라<sup>라</sup>와<sup>와</sup>즈<sup>즈</sup>치<sup>치</sup>되<sup>되</sup>엇<sup>엇</sup>스<sup>스</sup>리<sup>리</sup>라

호<sup>호</sup>엇<sup>엇</sup>는<sup>는</sup>너<sup>너</sup>라<sup>라</sup> 그러則<sup>則</sup>우<sup>우</sup>리<sup>리</sup>가<sup>가</sup>엇<sup>엇</sup>더<sup>더</sup>케<sup>케</sup>말<sup>말</sup>호<sup>호</sup>게<sup>게</sup>는<sup>는</sup>도<sup>도</sup>義<sup>義</sup>를<sup>를</sup>찾<sup>찾</sup>지<sup>지</sup>아<sup>아</sup>니<sup>니</sup>호<sup>호</sup>는<sup>는</sup>異<sup>異</sup>

邦<sup>邦</sup>사<sup>사</sup>를<sup>를</sup>은<sup>은</sup>義<sup>義</sup>를<sup>를</sup>엇<sup>엇</sup>스<sup>스</sup>니<sup>니</sup> 곳밋<sup>밋</sup>음<sup>음</sup>의<sup>의</sup>義<sup>義</sup>요<sup>요</sup> 이스<sup>스</sup>라<sup>라</sup>일<sup>일</sup>사<sup>사</sup>를<sup>를</sup>은<sup>은</sup>義<sup>義</sup>의<sup>의</sup>法<sup>法</sup>을<sup>을</sup>차

요지음을 받은 物件<sup>물건</sup>이 지은 者<sup>자</sup>를 勸<sup>도</sup>하야 말하기를 잊지나를 이고 치면드  
 려는 나하 것<sup>는</sup> 나니 土器<sup>토기</sup>匠<sup>장</sup>이 가진 器<sup>기</sup>를 毀<sup>파</sup>하여 버리고 하나를 貴<sup>귀</sup>히  
 고 하나는 賤<sup>천</sup>히 그릇을 모드는 權<sup>권</sup>이 없<sup>는</sup> 나니 怒<sup>노</sup>를 發<sup>발</sup>하 시고  
 그 能<sup>능</sup>을 나내 고쳐질 실지라도 그 怒<sup>노</sup>를 심을 밧아 맛당히 滅<sup>멸</sup>할 그릇을 惜<sup>적</sup>  
 음으로 만히 寬<sup>관</sup>容<sup>용</sup>하 시고 또는 그 豐<sup>풍</sup>盛<sup>성</sup>을 榮<sup>영</sup>光<sup>광</sup>으로 預<sup>예</sup>備<sup>비</sup>하 신바 矜<sup>경</sup>恤<sup>恤</sup>히 너  
 이시고 榮<sup>영</sup>光<sup>광</sup>을 잊지하 신 그릇의 게 나내 첫손 則<sup>즉</sup>우리가 무어시라 말하  
 리오 愚<sup>우</sup>이 그릇은 못하<sup>는</sup> 남이 부르 신 우리라 유대 사<sup>중</sup> 中<sup>중</sup>에 의 辨<sup>변</sup>아 나라  
 異<sup>이</sup>邦<sup>방</sup> 사<sup>중</sup> 中<sup>중</sup>에 서도 부르 첫<sup>는</sup> 나니 五<sup>호</sup> 회 세 아의 글에 잇는 말 삼과 古<sup>고</sup> 흔지라  
 古<sup>고</sup> 今<sup>금</sup> 一<sup>일</sup> 變<sup>변</sup>하 디

士<sup>사</sup>의 百<sup>백</sup>姓<sup>성</sup> 아닌 者<sup>자</sup>를 나 의 百<sup>백</sup>姓<sup>성</sup> 이라 부르며 나 의 사랑치 아니하던 者<sup>자</sup>를

겐노호하는 남의 不義함이 잇는 호 波斷코나 나라 호하는 남이 모세의  
 일의 글은 사된 누구던 지내가 矜恤히 녀이라 矜恤히 녀이고 惻隱히 녀  
 이라 惻隱히 녀이라 호섯스니 그런 則 사람의 願함으로 말미암음  
 도아 나며 行함으로 말미암음 도아 오오직 矜恤히 녀이 시는 하느님  
 으로 말미암음 이 나라 호 聖經에 호 바로의게 날 너를 은 사된 나 너를  
 세움은 너로 말미암아 나 權能을 보이고 내 일함을 은 사에 퍼지게 호라 호  
 이 로라 호섯스니 그 則 하는 남이 누구를 矜恤히 녀이고 矜恤신 則 矜  
 恤히 녀이지고 누구를 剛愎케 호고 矜恤신 則 剛愎케 호시나 나라 호 이러  
 기 말호면 네가 내게 말호기를 그러면 하는 남이 서지심은 잇짐이며 누가  
 能히 그 뜻을 막겠는 호호리나 누가 내게 敢히 하는 남을 詰問호섯는

다이스라엘사람이아니오<sup>七</sup>도호야브라함의後裔<sup>후미</sup>가다그子孫<sup>손</sup>이아니  
 라오직이삭으로브러난者<sup>자</sup>라야너희子孫<sup>손</sup>이라稱<sup>칭</sup>하라호섯스너八이  
 는肉身<sup>육신</sup>의子孫<sup>손</sup>이하는님의子孫<sup>손</sup>이아니라오직許諾<sup>허락</sup>호子孫<sup>손</sup>을子孫<sup>손</sup>으로  
 녁이심이라<sup>九</sup>許諾<sup>허락</sup>호신말씀에닐넛스되<sup>명년</sup>이때에너가느르리니사  
 라의게아돌이잇스리라호섯고<sup>十</sup>이썬아니라레브가우리祖<sup>조상</sup>노이삭  
 으로말미암아<sup>일터</sup>孕胎<sup>태</sup>호너<sup>十一</sup>하는님의擇<sup>택</sup>호시는뜻은그行實<sup>행실</sup>노말미암지  
 아니호고그부르시논이의게로말미암음으로그子息<sup>자식</sup>들이아직나지도  
 아니호고<sup>十二</sup>善惡<sup>선악</sup>間<sup>간</sup>무어시던지行<sup>행</sup>호지도아니호때에<sup>十三</sup>레브가의게닐너  
 곁<sup>사형</sup>이아오를섬기라라호섯스며<sup>十四</sup>도<sup>十五</sup>記錄<sup>기록</sup>호였스되너가예굽은  
 사랑호고에서는<sup>十六</sup>귀위호노라호섯스너<sup>十七</sup>그러<sup>十八</sup>則<sup>즉</sup>우리가엇더케말호

로

마 九章

三五

나 짐이 나 創造음을 받은 다른 모든 物件이라 도우리 호 그리스도 예수 안

이 잇는 하느님의 사랑에 의지하기를 순히 믿지 못하리라

나 그리스도 안에 잇는 眞理를 말하고 거짓말을 하지 아니 하는 지라

내 마음은 근심이 잇지 恆常哀痛함을 내 良心이 聖神을 힘내어 나를 爲

하야 證據하는 나의 兄弟 및 骨肉之親을 爲하야 내가 그리스도 의 신

히 될지라도 願하는 바로라 四터 회는 이스라엘 사람이라 하는 남의 아들

이 되여 榮光과 言約과 律法과 禮法과 許諾을 잇는 則五列祖는 더

의 祖上이라 肉身으로 말하면 더로 말하면 암아 그리스도 키나 잇스니 더는

萬物의 에게서야 世世에 讚揚을 받스실 하느님의 시니라 아멘 그러

나 하느님의 말씀이 廢하엿다 흠이 아니라 大抵이스라엘 노부러난 자가

能<sup>능</sup>히 하는 남의 擇<sup>택</sup>호신 百姓<sup>백성</sup>을 訟<sup>송</sup>호호 리오 하는 남이 義<sup>의</sup>롭다 하시니 三

수가 能<sup>능</sup>히 罪<sup>죄</sup>를 定<sup>정</sup>호호 리오 그리스도 예수 一<sup>일</sup>의 죽으시 고 호 復<sup>복</sup>活<sup>활</sup>호호 사

하는 남 右<sup>우</sup>偏<sup>편</sup>이 미시 사 우리를 爲<sup>위</sup>호호 야 祈<sup>기</sup>禱<sup>도</sup>호호 시는 니 誰<sup>누</sup>가 能<sup>능</sup>히 우리를

그리스도의 사랑에 의호호 리오 患<sup>환</sup>難<sup>난</sup>이나 困<sup>곤</sup>苦<sup>고</sup>나 逼<sup>박</sup>迫<sup>박</sup>이나 饑<sup>기</sup>饉<sup>근</sup>이나 赤

身<sup>신</sup>이나 危<sup>위</sup>險<sup>험</sup>이나 칼이 라 聖<sup>성</sup>經<sup>경</sup>에 쓴 바 와 호호 니 닐 벗스리

우리가 主<sup>주</sup>를 爲<sup>위</sup>호호 야 終<sup>종</sup>日<sup>일</sup>도 록 死<sup>사</sup>境<sup>경</sup>에 나 름이 屠<sup>도</sup>獸<sup>수</sup>場<sup>장</sup>에 나 아 가 羊<sup>양</sup>

又도 다

호호 하는 나 라 三 그러나 이 모든 일 에 우리 를 사랑 호호 시는 이 로 말 미 암 아 우

리가 이 름을 벗 고 도 러 우 리 음이 이 름을 三 집 히 이 는 나 死<sup>사</sup>스 이 나 生<sup>성</sup>命<sup>명</sup>이

나 天<sup>천</sup>使<sup>사</sup>나 權<sup>권</sup>勢<sup>세</sup>잡 음 者<sup>자</sup>나 이 罪<sup>죄</sup>인 이 나 將<sup>장</sup>來<sup>리</sup>일 이 나 能<sup>능</sup>力<sup>력</sup>이 나 三 音<sup>음</sup>이 나



神의 뜻을 아시니 故로 聖神이 聖徒를 爲하야 祈禱의 심은 하느님의 뜻을

뜻 초심이라 故로 우리가 알거니와 하느님의 뜻대로 부르심을 입고 하느님

을 사랑하느니 사람의 기쁘든 일이 舍同하야 有益히 되느니라 이는 하

느님이 미리 아신 者를 미리 定하샤 그 아들의 貌樣을 본받게 하시고 여러

兄弟中에 여러 아들이 노長子가 되게 하려 하심이니 故로 그 아들이 노 定하신 者

를 부르시고 부르신 者를 義롭다 하시고 義롭다 하심을 받은 者를 榮華롭게

하시느니라 故로 그런 則에 일의 對하야 우리가 었더케 말하되 故로 萬一하

느님이 우리를 爲하야 행하시면 누가 能히 우리를 對敵하라 故로 하느님이

自己 아들을 낳기 지나나 하시고 우리 못 사람을 爲하야 브리짓스나 었지

그 아들과 함께 萬物을 恩惠로우리의게 주시지아나 하시게 하노 故로 누가

감이 그 소원 願이 아니라 오직 그 러게 되게 하신 이로 말미음이 나 三 그대로  
 보라고 잇는 나 이 만물 萬物이 석어짐에 종됨을 將次 將次 버려나 하는 님의 조녀 子女  
 의 영광 榮光을 엿어 주장 主張함이 니를 거시라 三 우리가 알거니와 만물 萬物이 지금 至今  
 인지 흠의 탄식 歎息을 고 괴로움을 밧을 뿐 아니라 三 聖神을 밧고 처음 나 은 열  
 미 된 우리도 탄식 歎息을 에 양 養子 됨을 기다리는 나 곳 우리 몸을 속량 贖良할  
 느거시라 三 우리가 구원 救援 잇음은 소망 所望에 잇는 나 임의 소망 所望을 엿엇스면 비  
 라지 아닐지라 사 례이 임의 엿은 거슬 엿지 바라 오만은 二五 所望을 아직  
 엿지 못했엇스면 흠아 석기 드릴지 니라 六 우리의 변약 軟弱함을 聖神도 으시  
 는지 라 우리가 맛 당히 벌바를 아 지 못하 나 오직 성신 聖神이 말 할 수 업는 탄식 歎息  
 으로 우리 를 위 爲하야 친 親히 기도 祈禱하시 는 나 七 감찰 監察을 鑑察하시 는 이 가 성 聖

肉身을 좇아 살거시 아니라 너희가 肉身을 좇아 살면 죽을거시오 聖神

으로 몸의 行實을 죽이면 살나라 神으로 인도함을 받는다

자 者도 神의 아들이라 너희가 다시는 무서워하는 神의 모음을 받

지 아니라 養子의 모임을 받는다 이로 인하여 아버지를

부르신지라 聖神이 친히 우리의 神으로 부르우리가 하는 神의 자녀

된 것을 證據하시나 고 子女가 되잇는 嗣嗣 곳 그리스도도 부르하

는 神의 後嗣가 되는지라 그와 함께 苦難을 받앗스면 그와 함께 榮光을 받

으리니 내 생각에 苦難과 榮光은 우리의 것이나 다닐 榮光을 비교

하면 足히 較할수 없스리라 大抵 創造함을 받은 萬物이 하나님의 뜻

아들의 나다나기를 懇切히 바라고 기도하느니라 萬物이 헛되리로 도라

같은 죽는 거시오 聖神의 생각은 사는 것과 平安함이라 肉身의 생각은  
 하는 법으로 더 怨讎 가 되어 하는 법에 屈伏 지 아닐 셴 아니라 能  
 히 屈伏 할 수도 업는 故 肉身에 屬호 者 能히 하는 법을 깃브 시게 못  
 하는 나 九萬一 너희 죽에 하는 법의 神이 居호 시면 너희는 肉身에 屬호 지  
 아니호고 聖神에 屬호 者이니와 그리스도의 神이 업는 者는 그리스도의  
 사름이 아니라 그리스도 너희 肉身에 계시면 罪로 因호야 주고  
神은 義로 因호야 살지라 예수를 죽은가 온디 復活케 하신 神의  
神이 너희 肉身에 居호실진대 그리스도 예수를 죽은가 온디 復活케 하  
 신이 가너희 肉身에 居호시는 聖神으로 너희 죽을 몸을 살나시라 그  
 故로 兄弟들이 우리들은 빛인 者로 되 肉身의 기 빛을 지지 아니호엿스나

로  
 1. 여나를 救구호라 五  
 2. 우리 주 예수 그리스도를 因인하여 가하 六 남의 感감謝작  
 3. 호노라 七 그런 則즉 내 가 受수음으로 는 하 八 남의 法법을 受수기 九 肉육體체로는 罪죄의 法법  
 4. 을 受수기 는 나

一 一 二  
 1. 그런 故고로 이 罪죄 그리스도 예수의 屬속者자의 罪죄를 定정함 이 受수는 나 二

大대抵대 生생命명의 聖성神신이 그리스도 예수의 法법을 因인하여 가하 三 罪죄의 死사의  
 法법에 依의하여 나 四 律률法법은 肉육身신을 因인하여 가 五 弱약故고로 能능히 罪죄를

滅멸호지 못호되 하 六 남은 罪죄를 爲위하여 自자己기 아 七 罪죄를 以의한 肉육身신의 形형像상으  
 八 肉육身신의 罪죄를 滅멸호사 九 四 五 六 七 八 九 十 十一 十二 十三 十四 十五 十六 十七 十八 十九 二十

로 보나 一 二 三 四 五 六 七 八 九 十 十一 十二 十三 十四 十五 十六 十七 十八 十九 二十  
 1. 肉육身신의 罪죄를 滅멸호사 二 四 五 六 七 八 九 十 十一 十二 十三 十四 十五 十六 十七 十八 十九 二十

을 受수라 行행하야 律률法법의 義의를 受수기 三 四 五 六 七 八 九 十 十一 十二 十三 十四 十五 十六 十七 十八 十九 二十  
 1. 律률法법의 義의를 受수기 二 三 四 五 六 七 八 九 十 十一 十二 十三 十四 十五 十六 十七 十八 十九 二十

의 受수를 受수라 三 四 五 六 七 八 九 十 十一 十二 十三 十四 十五 十六 十七 十八 十九 二十  
 1. 聖성神신을 受수는 者자는 聖성神신의 受수를 受수라 二 三 四 五 六 七 八 九 十 十一 十二 十三 十四 十五 十六 十七 十八 十九 二十

의 受수를 受수라 三 四 五 六 七 八 九 十 十一 十二 十三 十四 十五 十六 十七 十八 十九 二十  
 1. 聖성神신을 受수는 者자는 聖성神신의 受수를 受수라 二 三 四 五 六 七 八 九 十 十一 十二 十三 十四 十五 十六 十七 十八 十九 二十

고證據<sup>공거</sup> 허려서와고이제초와의行<sup>행</sup>호는거지해가行<sup>행</sup>호는거시아나오내  
 속이居<sup>거</sup>호는罪<sup>죄</sup>가行<sup>행</sup>호는거시라거내속곳내肉<sup>육</sup>體<sup>체</sup>속이善<sup>선</sup>호는거시나도  
 居<sup>거</sup>호는거아나호는줄을아노니善<sup>선</sup>行<sup>행</sup>호는의를願<sup>원</sup>호는모음은내게잇스라그  
 대로일우는거슨업슴으로거내가願<sup>원</sup>호는善<sup>선</sup>은行<sup>행</sup>치아나호고도로願<sup>원</sup>  
 치아나호는그惡<sup>악</sup>은行<sup>행</sup>호는도다萬<sup>만</sup>一<sup>일</sup>내가願<sup>원</sup>치아나호는거슬行<sup>행</sup>호는거  
 되면내가行<sup>행</sup>호는거아나오노직내속이居<sup>거</sup>호는罪<sup>죄</sup>가行<sup>행</sup>호는거내가이제  
 호法<sup>법</sup>을세드라스니곳내가善<sup>선</sup>을行<sup>행</sup>호고죄惡<sup>악</sup>의善<sup>선</sup>이잇슴이라三  
 大<sup>대</sup>抵<sup>대</sup>내가속口<sup>구</sup>鼻<sup>비</sup>으로호는하느님의法<sup>법</sup>을즐거워호되三<sup>삼</sup>나의肢<sup>지</sup>體<sup>체</sup>中<sup>중</sup>이다  
 른法<sup>법</sup>이잇서거내口<sup>구</sup>鼻<sup>비</sup>의法<sup>법</sup>과호는사화나를살오잡아나의肢<sup>지</sup>體<sup>체</sup>에잇는  
 罪<sup>죄</sup>의法<sup>법</sup>이服<sup>복</sup>從<sup>종</sup>케호는니嗚<sup>우</sup>呼<sup>호</sup>라나는괴로운者<sup>자</sup>로다누가이死<sup>사</sup>스<sup>망</sup>의몸에

는 살하나 고나 는 죽었는 則 十 誠命은 살게 하거 시로 되도 로 허 죽게 하

는 거 신 들을 내 가 세 드 랫도 다 大 抵 罪가 誠命을 依持하야 機 會를 얻어

나를 싸 이 고 도 후 그 거 스로 나 를 죽였는 나 三 이 로 보 건 대 律法도 허 죽는

고 誠命도 허 죽야 義롭고 善하 나 라 三 三 則 善하 거 치 해 게 죽는 거 시

되 었는 요 決斷코 아 나 라 요 직 善하 거 시 依持하야 五 죽 게 하 고 스 必 로

罪된 거 슬 나 라 버 었스 나 이 는 罪가 誠命을 依持하야 必히 惡하 게 됨 이 나

라 五 우리 가 알 거 나 의 律法은 神靈에 屬하 고 나 는 肉體에 屬하야 罪에 陷

터 그 管轄을 받음으로 五 내 가 행하 는 거 슬 내 가 아 지 못하 나 나 가 願하

는 이 거 손 行하 지 아 나 는 고 도 로 허 후 하 는 는 그 거 손 行하 는 지 라 夫 萬

나 의 行하 는 願을 내 가 行하 기 를 願하 아 지 못하 는 律法이 善하 거 시 라

죽음<sup>를</sup> 및 律法<sup>법</sup>의 노릇스니 이노다른者<sup>가</sup> 못죽은가 온디 혀살아나신者<sup>자</sup>

를 좃차하는<sup>을</sup> 남을<sup>위</sup> 할야 열의를<sup>를</sup> 및치게<sup>함</sup>이라 五<sup>五</sup> 우리<sup>가</sup> 肉體<sup>의</sup>의<sup>屬</sup>인<sup>것</sup>을

슬때에<sup>는</sup> 律法<sup>법</sup>으로 말리<sup>어</sup>압아<sup>는</sup> 罪<sup>의</sup>의<sup>情</sup>慾<sup>이</sup> 우리<sup>의</sup> 肢體<sup>중</sup>의<sup>行</sup> 할야 死<sup>스</sup>니

니르<sup>는</sup> 열의를<sup>를</sup> 및쳤더니 六<sup>六</sup> 今<sup>은</sup>은 已<sup>이</sup> 往<sup>왕</sup>에 미인바<sup>되</sup>엇던 律法<sup>의</sup>의<sup>죽</sup>음

및치버더 낫은<sup>는</sup> 則<sup>은</sup> 우리가<sup>를</sup> 主<sup>를</sup>를<sup>주</sup> 점기<sup>되</sup>새 只<sup>은</sup>음으로<sup>고</sup> 잇<sup>는</sup> 儀文<sup>으로</sup>으로아나

할지니라 七<sup>七</sup> 則<sup>은</sup> 우리가<sup>를</sup> 었더케<sup>발</sup>할<sup>것</sup>는 律法<sup>의</sup>의<sup>罪</sup>立<sup>斷</sup>고아나

라 그러나 律法<sup>법</sup>이아나면내가 罪<sup>를</sup>를<sup>아</sup>지<sup>못</sup>호<sup>엇</sup>스리라 八<sup>八</sup> 律法<sup>의</sup>의<sup>貪</sup>내<sup>지</sup>말

나아나호<sup>엇</sup>더면내가 貪心<sup>을</sup>을<sup>서</sup>못<sup>호</sup>엇<sup>스</sup>리라 八<sup>八</sup> 罪<sup>가</sup> 律法<sup>을</sup>을<sup>依</sup>持<sup>지</sup>

할야 機會<sup>를</sup>를<sup>드</sup>러내<sup>게</sup> 各樣<sup>한</sup> 貪心<sup>을</sup>을<sup>行</sup>動<sup>하</sup>게<sup>하</sup>는나 律法<sup>이</sup>업<sup>스</sup>면 罪<sup>는</sup>

죽은<sup>것</sup>이라 九<sup>九</sup> 以前<sup>의</sup>에 律法<sup>업</sup>을<sup>써</sup>에<sup>는</sup> 내가<sup>살</sup>앗더니 誠命<sup>이니</sup>르<sup>매</sup> 罪<sup>죄</sup>





罪죄가 너희를 주주관치 못함은 너희가 법아래 잇지 아니하고 은혜아래 벗음  
 이 나라 법그런 죄잇지 못함은 너희가 법아래 벗지 아니하고 은혜아래  
 벗히스니 법을 범하지 못함은 너희가 법아래 벗지 아니하고 은혜아래  
 던지 그 용이 되는 줄을 아지 못함은 너희가 법아래 벗지 아니하고 은혜아래  
 용이 되면 법이 너희를 너희가 법아래 벗지 아니하고 은혜아래  
 의 용이 되었더니 지금은 한 마음으로 너희가 법아래 벗지 아니하고 은혜아래  
 야 대법에 버려져 남을 잊고 법의 용이 되었는 나라 법아래 벗지 아니하고 은혜아래  
 弱함으로 사람의 말을 대로 말함은 너희가 법아래 벗지 아니하고 은혜아래  
 더러움과 불의의 용이 되어 거룩함을 잃을지니 다 너희가 법아래 벗지 아니하고 은혜아래  
 이 되었을 때에 법의 용이 되어 버려져 벗는 나라 너희가 법아래 벗지 아니하고 은혜아래

죄 罪의 몸이 滅絶하고 이제 이르러 罪의 종이 되지 아니함은 나 七 大抵 주

은 者는 罪의 罪의 버려 버려 나 義를 다함 심을 벗음이 라 八 우리 가 果然 그리

스 도 의 惡의 주 惡스 벌도 할 그 의 惡의 살 罪를 밋으며 九 또 할 그리 스도

의 罪의 죽은 가 온 지 의 復活을 얻은 則 死스 의 當 轄을 밋아 다시 죽지 아니함

살 罪를 아 노니 그 罪의 심은 罪의 對 罪야 單 番의 죽으 첫고 그 살의 심은

하 는 罪의 對 罪야 살의 罪스 則 너 對는 그리 스도 의 수를 힘 입어 罪의 對

는 罪로 너 對 罪를 몸들 다 스려 私慾을 順從치 못하게 하며 十 또 할 너 對 罪

體를 罪에 드려 不義의 兵器가 되지 않게 하고 오직 죽은 가 온 뒤 다 시 산

者 又 死 罪를 하 는 罪에 드려 너 對 罪의 對 罪야 單 番의 죽으 첫고 그 살의 심은

하 는 罪의 對 罪야 살의 罪스 則 너 對는 그리 스도 의 수를 힘 입어 罪의 對

體를 罪에 드려 不義의 兵器가 되지 않게 하고 오직 죽은 가 온 뒤 다 시 산

六

六

豐盛<sup>풍성</sup>호<sup>호</sup>則<sup>즉</sup>三<sup>삼</sup>罪<sup>죄</sup>가<sup>가</sup>權<sup>권</sup>勢<sup>세</sup>를<sup>를</sup>잡<sup>잡</sup>아<sup>아</sup>永<sup>영</sup>生<sup>생</sup>에<sup>에</sup>나<sup>나</sup>르<sup>르</sup>게<sup>게</sup>함<sup>함</sup>은<sup>은</sup>모<sup>모</sup>다<sup>다</sup>우<sup>우</sup>리<sup>리</sup>호<sup>호</sup>에<sup>에</sup>수<sup>수</sup>그<sup>그</sup>리

수<sup>수</sup>도<sup>도</sup>로<sup>로</sup>말<sup>말</sup>리<sup>리</sup>암<sup>암</sup>음<sup>음</sup>이<sup>이</sup>나<sup>나</sup>라

一<sup>일</sup>그<sup>그</sup>런<sup>런</sup>則<sup>즉</sup>엇<sup>엇</sup>더<sup>더</sup>케<sup>케</sup>말<sup>말</sup>하<sup>하</sup>겠<sup>겠</sup>는<sup>는</sup>요<sup>요</sup>우<sup>우</sup>리<sup>리</sup>가<sup>가</sup>恩<sup>은</sup>惠<sup>혜</sup>를<sup>를</sup>만<sup>만</sup>케<sup>케</sup>하<sup>하</sup>라<sup>라</sup>고<sup>고</sup>恆<sup>항</sup>常<sup>상</sup>犯<sup>범</sup>罪<sup>죄</sup>하<sup>하</sup>겠

는<sup>는</sup>요<sup>요</sup>二<sup>이</sup>決<sup>결</sup>斷<sup>단</sup>코<sup>코</sup>아<sup>아</sup>나<sup>나</sup>라<sup>라</sup>우<sup>우</sup>리<sup>리</sup>가<sup>가</sup>임<sup>임</sup>의<sup>의</sup>죽<sup>죽</sup>음<sup>음</sup>으<sup>으</sup>치<sup>치</sup>罪<sup>죄</sup>를<sup>를</sup>선<sup>선</sup>헛<sup>헛</sup>스<sup>스</sup>나<sup>나</sup>엇<sup>엇</sup>지<sup>지</sup>罪<sup>죄</sup>中<sup>중</sup>에

더<sup>더</sup>살<sup>살</sup>나<sup>나</sup>오<sup>오</sup>三<sup>삼</sup>무<sup>무</sup>릇<sup>릇</sup>그<sup>그</sup>리<sup>리</sup>스<sup>스</sup>도<sup>도</sup>에<sup>에</sup>수<sup>수</sup>와<sup>와</sup>聯<sup>연</sup>合<sup>합</sup>하<sup>하</sup>야<sup>야</sup>洗<sup>세</sup>禮<sup>례</sup>를<sup>를</sup>받<sup>받</sup>은<sup>은</sup>者<sup>자</sup>는<sup>는</sup>그<sup>그</sup>死<sup>사</sup>스<sup>스</sup>도

聯<sup>연</sup>合<sup>합</sup>하<sup>하</sup>야<sup>야</sup>받<sup>받</sup>음<sup>음</sup>인<sup>인</sup>줄<sup>줄</sup>아<sup>아</sup>지<sup>지</sup>못<sup>못</sup>하<sup>하</sup>는<sup>는</sup>요<sup>요</sup>四<sup>사</sup>우<sup>우</sup>리<sup>리</sup>가<sup>가</sup>그<sup>그</sup>死<sup>사</sup>스<sup>스</sup>를<sup>를</sup>聯<sup>연</sup>合<sup>합</sup>하<sup>하</sup>야<sup>야</sup>洗<sup>세</sup>禮<sup>례</sup>를<sup>를</sup>

받<sup>받</sup>았<sup>았</sup>은<sup>은</sup>則<sup>즉</sup>곳<sup>곳</sup>에<sup>에</sup>수<sup>수</sup>와<sup>와</sup>함<sup>함</sup>의<sup>의</sup>事<sup>사</sup>實<sup>실</sup>이<sup>이</sup>나<sup>나</sup>그<sup>그</sup>리<sup>리</sup>스<sup>스</sup>도<sup>도</sup>一<sup>일</sup>아<sup>아</sup>바<sup>바</sup>지<sup>지</sup>의<sup>의</sup>榮<sup>영</sup>光<sup>광</sup>을<sup>을</sup>因<sup>인</sup>하<sup>하</sup>

야<sup>야</sup>復<sup>부</sup>活<sup>활</sup>하<sup>하</sup>심<sup>심</sup>으<sup>으</sup>치<sup>치</sup>우<sup>우</sup>리<sup>리</sup>도<sup>도</sup>이<sup>이</sup>로<sup>로</sup>조<sup>조</sup>차<sup>차</sup>새<sup>새</sup>로<sup>로</sup>살<sup>살</sup>을<sup>을</sup>엇<sup>엇</sup>어<sup>어</sup>하<sup>하</sup>는<sup>는</sup>나<sup>나</sup>五<sup>오</sup>우<sup>우</sup>리<sup>리</sup>가<sup>가</sup>萬<sup>만</sup>

一<sup>일</sup>이<sup>이</sup>수<sup>수</sup>와<sup>와</sup>聯<sup>연</sup>合<sup>합</sup>하<sup>하</sup>야<sup>야</sup>그<sup>그</sup>죽<sup>죽</sup>으<sup>으</sup>심<sup>심</sup>을<sup>을</sup>本<sup>본</sup>받<sup>받</sup>은<sup>은</sup>者<sup>자</sup>가<sup>가</sup>되<sup>되</sup>면<sup>면</sup>도<sup>도</sup>호<sup>호</sup>그<sup>그</sup>復<sup>부</sup>活<sup>활</sup>하<sup>하</sup>심<sup>심</sup>도<sup>도</sup>本<sup>본</sup>

받<sup>받</sup>을<sup>을</sup>지<sup>지</sup>라<sup>라</sup>六<sup>육</sup>우<sup>우</sup>리<sup>리</sup>가<sup>가</sup>받<sup>받</sup>거<sup>거</sup>나<sup>나</sup>와<sup>와</sup>우<sup>우</sup>리<sup>리</sup>의<sup>의</sup>넋<sup>넋</sup>몸<sup>몸</sup>이<sup>이</sup>에<sup>에</sup>수<sup>수</sup>와<sup>와</sup>함<sup>함</sup>의<sup>의</sup>十<sup>십</sup>字<sup>자</sup>架<sup>가</sup>에<sup>에</sup>못<sup>못</sup>박

죄로 罪를 因한 야 못 사람이 주었거 든 후를 떠 하 는 님이 호 사 례 이 수 그 리 스 도

로 주신 恩惠가 못 사람의 治 治는 호 지 못 하 겠 는 호 또 호 호 사 례 을 因한

야 化호 罪호 주신 바 恩惠와 호 지 아니 호 지 라 大抵호 사 례 의 罪를 因한 야

審判호 야 定罪나 르 려고 주신 恩惠로 因한 야 만 호 罪의 義를 다 호 심을

엇 었 는 나 호 萬一호 사 례 의 犯罪을 因한 야 死스 의 權勢를 밧을 진 대 豐

威호 恩惠와 義를 다 호 심을 었 은 者가 호 사 례 의 許그 리 스 도 호 因한 야 호

命의 權勢를 었 지 못 호 잇 호 야 호 그런 則호 罪로 호 사 례 이 定罪호 이 나 르

고 호 義로 호 사 례 의 義를 다 호 심을 었 호 生命을 었 호 며 호 호 사 례 의 順從

치 이 님이 호 호 사 례 이 罪入 되고 호 사 례 의 順從호 심으로 호 사 례 이 義入

이 되 었 호 나 호 호 사 례 이 罪入 되고 호 사 례 의 順從호 심으로 호 사 례 이 義入

援을 잊지 못하겠는 우리가 怨離 되었을 때에도 그 아들의 죽은 심은

로 말미암아 하느님으로 더 브러 和睦 하였는 나 임의 和睦 하였는 則 그 살

으심을 인 야 救 援을 잊지 못하겠는 도 그 이 뿐 아니라 只 今 우리가

호미수 그리스도로 말미암아 和睦 함을 잊고 드는 너 로 말미암아 하느님

을 즐겨 위하노 나 그 罪는 함 사 례로 말미암아 세 상에 드려 오고 死 스

은 罪 로 말미암아 왔는 나 이와 죽 死 스아 모든 사 례의 대 나 르 첫 스은 모

든 사 례 사 례의 罪 를 죄 함 이 나 그 罪는 법 이 잇기 前 에 세 상에 잇섯스나

法이 법 律을 세우는 罪 로 定 함이 법 律 거 나 와 후 에 담 으므로 브러 모 세 지 아 당

의 罪 와 죽 死 스아 나 후 者도 死 스아 관 轄을 받 은 아 담은 後 에

오 실 者 의 表 跡이 됨이라 초 罪 過 는 恩 惠이 잇 치지 못 할 지라도 후 者 사 례의

스도 말미암아 하느님과和睦하며 믿음으로前進하라 이恩惠中에 서

스며드훈하느님의榮光을 바라 고즐거우훈분어나라 三 患難中에 도즐

거우훈은患難은 忍耐를 나고 四 忍耐는 鍊達을 나고 鍊達은 所望을 나느

줄암이니 五 所望이 빛그럽게 아니함은 우리의게 주신聖神으로 말미암

아 하느님의 사랑을 우리 마음속에 물뵈듯함심이라 六 우리가 弱함때에

그리스도 一 期約한 신대로 敬虔히 아닌者를 爲하야 죽으시나 七 義人을

爲하야 죽는者가 若干있고 仁人을 爲하야 敢히 죽는者도 或있거나 八

그리스도는 우리가 罪人되엇을때에 우리를 爲하야 죽으셨나니 하느님

이 이와 又치그 사랑을 우리의게 나타내셨나니라 九 故로 이 제우리

가 그 죄를 因하야 義롭다함심을 得엇나니 그로 말미암아 怒한 심에 救

五

祖上이 될 거슬 본라고 밋엇스니 그말씀씨너희子孫이將次이 잇흐리라

을 심을 困<sup>인</sup>함이 라<sup>九</sup> 아브라함이 밋음이 篤<sup>두</sup>實<sup>실</sup>하야 百歲<sup>백</sup>가 갓가 옴으로 그

몸이 죽은 것<sup>又</sup> 혼들 도알고 사<sup>라</sup>의 斷<sup>단</sup>產<sup>산</sup>을 들 도알되 不信<sup>불신</sup>仰<sup>앙</sup>을 묵어 하

는 神<sup>신</sup>의 言<sup>언</sup>約<sup>약</sup>을 疑<sup>의</sup>心<sup>심</sup>치 아니 하고 밋음씨너극 堅<sup>견</sup>實<sup>실</sup>하야 그 言<sup>언</sup>約<sup>약</sup>이 일을 줄

을 確<sup>확</sup>實<sup>실</sup>히 알고 하 는 神<sup>신</sup>의 榮<sup>영</sup>華<sup>화</sup>를 들 故<sup>고</sup>로 三<sup>삼</sup> 이 밋음을 너의 義<sup>의</sup>로 定<sup>정</sup>하

신지라 三<sup>삼</sup> 經<sup>경</sup>씨 너의 밋음을 義<sup>의</sup>로 定<sup>정</sup>하엿다 故<sup>고</sup>로 三<sup>삼</sup> 이 밋음을 너만 爲<sup>위</sup>함이 아니 노 二<sup>두</sup> 우

리도 爲<sup>위</sup>함이 라 우리 主<sup>주</sup>씨 예수를 죽은 가온 디 처 살 나 신 이를 밋으면 義<sup>의</sup>로 定<sup>정</sup>

하시라 니 二<sup>두</sup> 씨 예수는 우리의 罪<sup>죄</sup>를 爲<sup>위</sup>하야 잡 하시고 또 혼 우리를 義<sup>의</sup>롭다 하

시기 爲<sup>위</sup>하야 復<sup>부</sup>活<sup>활</sup>하엿는 나 라

一<sup>일</sup> 이 외 곳 처 우리가 밋음으로 義<sup>의</sup>롭다 하심을 얻은 故<sup>고</sup>로 우리 主<sup>주</sup>씨 예수 그리

로

아

四章

十七



을 뜻은 자 의 제도 되니라 太抵 아브라함과 그 子孫 이 世上 을 나을 후

嗣가 되라 고 言約 의 신인은 律法 으로 되지아나 고 冥음의 義 로 되었

나 萬 一 律法 의 屬 者가 후 嗣 가 되면 冥 음이 헛져서 言約 도 廢 함이

되지아나 고 冥음은 律法 은 刑罰 을 일위니 律法 의 犯 스면 犯 함이

슬지라 故 後 嗣 가 됨 冥 음으로 因 함이니 言約 을 恩惠 로 因

함이 故 冥음아 아 브라함의 모 든 子孫 의 제 도라가 故 冥음 律法 의 屬 者

者의 제 선아나라 아 브라함의 冥 음이 있는 者 의 제 도라가 故 冥음아

브라함은 하 는 법 함 제 우리 모 든 사 례의 祖 노이라 經 에 記 錄함 잇 스디

너가 너 를 萬國 의 祖 노이로 세 컨다 고 冥음과 冥 음아 하 는 남 은 죽 은 者 를 살

나 고 冥음은 가 슬 잇 게 는 冥 음을 아 브라함의 冥 음 所 望이 冥 음 中 이 萬國 의

받는 者를 다윗도 福이 있다 말하지 아니 하였는도 七

不法한 거시 赦함을 받고 罪를 덮으심을 얻은 者 一 福이 잇는 나 八

定罪하지 아니하신 者는 福이 잇도다

한 벗스나 九 그런 則이 福이 割禮 받은 者의 기잇는 否 或 割禮 받지 아니한

者의 기잇는 否 尤라 가 말하기를 아브라함의 밋음을 義로 定한 벗

노라 十 그런 則 어는 否 定한 벗는 否 割禮 後나 割禮 前이나 割禮 後가 아

니 오 割禮 前이라 그 더가 割禮의 表를 밋음은 그 割禮 받지 아니한 벗슬 否

에 밋음으로 된 義를 印혀 證據함이 나 여는 割禮 받지 아니하고 밋는 모든

者의 祖上이 되야 더희로 義롭다 함심을 얻게 하며 一 또 割禮 받은 者의

祖上도 되나니 割禮 받은 者의 기잇는 나 二 더의 割禮 받기 前에 밋는 行

고<sup>로</sup> 割<sup>할</sup>禮<sup>례</sup> 杖<sup>자</sup> 笞<sup>자</sup> 之<sup>지</sup> 也<sup>야</sup> 凡<sup>만</sup> 有<sup>유</sup> 者<sup>자</sup> 皆<sup>가</sup> 由<sup>유</sup> 此<sup>시</sup> 而<sup>에</sup> 起<sup>기</sup> 也<sup>야</sup> 凡<sup>만</sup> 有<sup>유</sup> 者<sup>자</sup> 皆<sup>가</sup> 由<sup>유</sup> 此<sup>시</sup> 而<sup>에</sup> 起<sup>기</sup> 也<sup>야</sup>

은 是<sup>이</sup> 故<sup>고</sup> 凡<sup>만</sup> 有<sup>유</sup> 者<sup>자</sup> 皆<sup>가</sup> 由<sup>유</sup> 此<sup>시</sup> 而<sup>에</sup> 起<sup>기</sup> 也<sup>야</sup> 凡<sup>만</sup> 有<sup>유</sup> 者<sup>자</sup> 皆<sup>가</sup> 由<sup>유</sup> 此<sup>시</sup> 而<sup>에</sup> 起<sup>기</sup> 也<sup>야</sup>

斷<sup>단</sup> 之<sup>지</sup> 也<sup>야</sup> 凡<sup>만</sup> 有<sup>유</sup> 者<sup>자</sup> 皆<sup>가</sup> 由<sup>유</sup> 此<sup>시</sup> 而<sup>에</sup> 起<sup>기</sup> 也<sup>야</sup> 凡<sup>만</sup> 有<sup>유</sup> 者<sup>자</sup> 皆<sup>가</sup> 由<sup>유</sup> 此<sup>시</sup> 而<sup>에</sup> 起<sup>기</sup> 也<sup>야</sup>

一<sup>一</sup> 若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup> 若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup>

若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup> 若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup>

若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup> 若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup>

若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup> 若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup>

若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup> 若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup>

若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup> 若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup>

若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup> 若<sup>즉</sup> 夫<sup>부</sup> 祖<sup>조</sup> 上<sup>상</sup> 所<sup>소</sup> 行<sup>행</sup> 之<sup>지</sup> 也<sup>야</sup>

四章 十四

롬이 罪<sup>죄</sup>를 犯<sup>범</sup>함으로 하는 日<sup>일</sup>의 榮光<sup>영광</sup>을 얻지 못하도니 五 하느님이 예수를

贖<sup>속</sup>罪<sup>죄</sup>祭物<sup>제물</sup>노 예주시매 사람이 그 죄를 믿는지라 하느님의 恩惠<sup>은혜</sup>로 功勞<sup>공로</sup>업

시 義<sup>의</sup>롭다 할 심을 얻는도 다 하느님이 사람의 지는 罪<sup>죄</sup>를 寬<sup>寬</sup>恕<sup>인</sup>하야 容恕<sup>용서</sup>할

심으로 自<sup>자</sup>己<sup>기</sup>의 義<sup>의</sup>로 오심을 나라 버려하시더니 六 이 예나 나라 사람은 自<sup>자</sup>

己<sup>기</sup>가 義<sup>의</sup>로 오심으로 예수를 믿는 者<sup>자</sup>도 義<sup>의</sup>롭다 할라 할 심이니라 七 그런 則<sup>즉</sup>

自<sup>자</sup>己<sup>기</sup>를 恥<sup>차</sup>할 거시 무어시요 업나 나라 엇지 할야 업나 法<sup>법</sup>을 行<sup>행</sup>함으로 업나

아 나라 오직 믿음으로 업나 나라 八 그런 故<sup>고</sup>로 우리도 사람이 믿음으로 義<sup>의</sup>

롭다 할 심을 얻고 律法<sup>률법</sup>을 行<sup>행</sup>함으로 됴미마 나 줄노 아노라 九 하느님은 公<sup>공</sup>

노유대인의 하느님이시오 異邦人<sup>이방인</sup>의 하느님이 아니시오 眞實<sup>진실</sup>노 異邦人<sup>이방인</sup>

의 내도 하느님이시라 十 割禮<sup>할례</sup> 받은 者<sup>자</sup>도 믿음을 因<sup>인</sup>하야 義<sup>의</sup>롭다 할 심을 얻

비를고그입살의인毒蛇의毒이잇고齒입의는詛呪의惡談이그등호

고초발은사롬의회를홀니는되싸롬으로긋그길의는敗스과苦生이

잇는나긋더희는平安한길을아치못하고그그는압해하는남을두려

외음이업나라

호엇는나九律法에발호거슨律法아래잇는者의기말호는거신줄을우

리가하는바라이말이모든입을막아은법上으로하는남압해의定罪호

를밧지호엇는則九律法을行함으로하는남압해義를다호심

을엇지못호는나九律法은罪를서듯게함이니와二只今은律法과先知

者가證據호하는남의義를律法아나나라하시니三곳이수그리스도를

잇음으로困을아하는남의義를더희의기分別업시주심이라三모든사

不義<sup>불의</sup>하시다 할 것<sup>고</sup>도 六<sup>섯</sup> 步<sup>보</sup> 斷<sup>단</sup>코 아니라 萬<sup>만</sup> 一<sup>일</sup> 그럴 것<sup>고</sup> 면하<sup>는</sup> 님이 잇지

世上<sup>이상</sup>을 審<sup>심</sup> 判<sup>판</sup>하시리오 七<sup>섯</sup> 位<sup>위</sup> 尊<sup>존</sup> 사롭이 우리를 毀<sup>회</sup> 謗<sup>방</sup>하야 말하<sup>는</sup> 기를 萬<sup>만</sup> 一<sup>일</sup>

리의 거짓으로 하<sup>는</sup> 님의 眞<sup>진</sup> 理<sup>리</sup>가 榮<sup>영</sup> 光<sup>광</sup>을 더 만히 잇으<sup>는</sup> 첫스 면엇지나도 罪<sup>죄</sup>

人<sup>인</sup> 처럼 審<sup>심</sup> 判<sup>판</sup>을 받으리오 우리가 善<sup>선</sup>을 일을 일우기 爲<sup>위</sup> 하야 惡<sup>악</sup>을 일을 하<sup>는</sup> 자

할다 할나 이런 사롭들은 罪<sup>죄</sup>를 받음이 可<sup>가</sup> 할나라 九<sup>구</sup> 九<sup>구</sup> 그러하면엇더 케 할리

오우리는 너희보다나 是<sup>자</sup> 者<sup>자</sup> 노아나 리 우리가 일직히 말하<sup>는</sup> 기를 유대<sup>인</sup> 사람이

나 할나<sup>인</sup> 이나 다 罪<sup>죄</sup> 잇다 할지 아니 할엇는<sup>뇨</sup> 十<sup>서</sup> 記<sup>기</sup> 錄<sup>록</sup>을 잇스<sup>되</sup>

義<sup>의</sup> 人<sup>인</sup>은 善<sup>선</sup> 사롭도 업는나 十<sup>서</sup> 位<sup>위</sup> 尊<sup>존</sup> 사롭도 업스며 하<sup>는</sup> 님을 찬<sup>찬</sup> 사롭

도 업고 十<sup>서</sup> 步<sup>보</sup> 다 正<sup>정</sup> 길노나가 한가지로 無<sup>무</sup> 益<sup>익</sup> 할 者<sup>자</sup> 가 됨으로 善<sup>선</sup> 行<sup>행</sup> 할 者<sup>자</sup>

는 善<sup>선</sup> 사롭도 업는지라 十<sup>서</sup> 位<sup>위</sup> 尊<sup>존</sup> 구멍은 벌인 무덤<sup>무덤</sup> 又<sup>또</sup> 고 허<sup>허</sup> 로는 說<sup>세</sup> 話<sup>화</sup>를

나라

三

一그러면유대인의長處가무어시며割禮가有益이무어시뇨 二凡事에

有益이만흐니第一要緊한거슨하는님이그말씀으로더히의게付託한

심이라 三더히甲이맛지아니하는者가잇슬지라도妨害가업스리니그

맛지아니함으로맛지하는님의信實을심을廢할수잇스리요 四决

斷코그러치아니하니사롬는다거짓되되오직하는님은참되신지라 記

錄을잇스리

너는그말노義롭다함을잇고審判할때에이심을잇으리라

을잇스니 五萬一구리의不義가하는님의義를드러내지못할것고스런연우

리가엇더케말할잇는요사롬의말을는어로震怒를베프시니하노함이

을辱되니은... 記錄을알습과又치하는님의일홈이니희로말미암

아異邦사롬中이何誦을받도다... 律法을行하면割禮가有益

하러나와律法을犯하면割禮가割禮받지아니함이되는나... 故

로割禮받지아니한者가律法의規模를직하면그割禮받지아니한것을

割禮받지것과又치년일거시아니... 本來割禮받지아니한者가律法

을穩全히직하면儀文을알며割禮를받고도律法을犯하면... 判斷

아니한것은나... 則外貌로유대人되는거시유대人이아니외貌

로肉身이割禮받는거시割禮가아니라... 元오직속으로유대人되는거시

유대人이며儀文으로하지아니하고靈을뜻는口음으로하는거시割禮

니그稱讚받음이사롬으로말미암지아니하고다만하는님으로말미암

로 마 二章 九



已의 律法이 되어 律 徒의 功勞의 實여 잇는 律法의 實을 나라 버고 그 良心

도 證據가 되어 自己 心 各의 實을 고 그 罪을 獲 貶하여 그날 夫 夫가 福 音에

말 合 應 欲 欲 치 하 는 日이 비 수 그 리 스 도 로 夫 夫의 隱 密 言 語를 審 判 官 司

는 日에 드 러 내 러 니 와 고 너 는 罪 人 이 라 稱 言 律 法을 依 持 言 하 는

日을 若 言 言 大 그 罪 言 言 律 法에 의 어 能 히 善 言 言 言 言 言 言 言 言 言

스 로 밋 기 를 쇼 경 의 引 導 者 也 是 是 是 是 者 矣 以 此 言 言 言 言 言

의 教 師 也 入 心

은 夫 夫은 夫

盜 賊 盜 賊 盜 賊 盜 賊 盜 賊 盜 賊 盜 賊 盜 賊 盜 賊 盜 賊 盜 賊 盜 賊

거 律 法에 違 犯 言

실지니 七 喜고 善을 行하야 榮光과 尊貴와 祿지 아니함을 求호는 者의 기

호 永生으로 皆호시고 八 黨을 지어 眞理를 順從치 아니호고 不義를 좃호는

者의 기호는 忿怒호심으로 皆호시되 九 惡行호는 모든 사롬의 기호는 유대사

롬으로 始作호야 異邦사롬의 기호는 患難과 困苦로 皆호시고 十 善行호

는 모든 사롬의 기호는 유대사롬으로 始作호야 恤나 사롬의 기호는 榮光과

尊貴와 平康으로 皆호시리니 十一 호는 남이 사롬을 偏僻되이 보지 아

니호심이라 十二 律法업시 犯罪호는 律法업시 公호고 律法이 잇고

犯罪호는 律法으로 審判을 받느니 十三 호는 남이 律法을 두호는 者

가 義人이 아니호 律法을 行호는 者라야 義롭다호심을 잇호지라 十四 律法

업호는 異邦사롬이 本性으로 律法의 일을 行호면 律法이 업호도 自

깃버는니라

一 二 故로움을 賢論는 者가 無論구던지 無罪호되 發明호되

못할거슨 賢論호되 罪를 定호되니 賢論호되 도호되

을 行호되 二우리가 行호되 者의 기하느님이 眞理대로 審判

호되 은아노니 三그 行호되 者를 賢論호되 又호되 行호되

는 者가 能히 하느님의 審判을 免호되 노심 각호되 나 四 或時 네가 하느님

의 仁慈호심이 너를 引호되 導호되 悔改 호되 기호되 나지 不호되 고 仁慈호심

과 容納호심과 堅히 속호심 의 豐盛호심을 蔑視호되 나 五 네가 곳어 悔改 호되

아니 은 只호되 음으로 하느님의 怒호심을 사하 고 怒호심 는 날 곳 義로 오신 審判

을 나 타 니 는 날 을 기 도 림 이 로 다 六 하 느 님 이 各 사 공 의 行호되 대로 報應 호되

려쓰고 남자 男子도 그와 원리 又 原理대로 녀인 女人을 쓸 거슬 빌리고 서로 사욕 私慾의

를 들으니 남자 男子가 남자 男子로 더 부러웠고 행 行을 행함으로 그 보응 報應

을 받으니 너 너의 가임의 남을 남을 모음에 두지 아니함 매 매하는 남도 남도 더

희가 악 惡한 모름 只 惡을 받은 합당 合當치 못함을 행 行함이 보 보려 두었스나 元 元

모든 불의 不義와 악독 惡毒과 탐심 貪心과 로박 暴虐이 고 고 시 猜忌와 살인 殺人함과 다 다름과 속 속

임과 악 刻薄함이 고 고 속 속은 속 속은 고 高와 음 陰害함이 고 高와 하 하는 남을 남을

위외 자 者와 릉 凌辱함이 자 者와 고 驕慢함이 자 者와 부 自負함이 자 者와 악 惡한 일 일을 보드

는 자 者와 모 父母를 거 拒逆함이 자 者와 미 미련함이 자 者와 약 持約함이 자 者와 무 無情함이 자 者와

불상히 녀 녀이지 아니함 자 者라 드 드 이 又 은 은 일을 행 行함이 자 者는 맛 맛 당히 죽 죽으리

라 하 하시 하 하는 남 남의 판 判定을 알 알고 도 도 행 行함은 아 아니라 그 그 일을 행 行함이 사 사욕을

로  
마  
一  
후

후신後후에는 그 모든 신萬物만물도分明분명히 보이느故고로 사롬이 평미한지 못할

지라 너더히느하느님을알앗스나하느님으로알아되榮華영화롭게도아니

하며感謝감사치도아니하고그심각이도로허虛妄허망한미지며미련한미음이

너우너두어저어스스로智慧지혜잇는데나愚蠢우蠢함을일우어느씩지아

니후느하느님의榮光영광씩을사롬과禽獸금수와버러지의偶像우상으로代대치호엿

느故고로 하느님이더히를그情欲정욕대로더러온일내내어보려두사더히

몸을서로辱욕되게호며하느님의眞理진리를거짓거스로밧고造物조물조보

다創造창조함을밧은萬物만물을너敬拜경배호고섬기는데니르게호섯느나조노곳

永遠영원히讚美찬미호者자시로다아멘矣아이로因인호야하느님이더히를그벗거은

慈心부심내내어보려두사어女녀人인들은原원理리대로쓸거스變변호야理리致치를거스

로마 使徒도의게보낸 편로마사

一 나 바울은 예수 그리스도의 종으로 탁탁샤부르심을 받드려 使徒도가 되

여 보너 여하는 남의 복음을 전하게 함심을 입으니 二 이 복음은 하는 남이

여러 先知者로 성경에 미리 許諾하신바 三 當身의 아들을 크게 치신 거시

니 그는 肉體으로 말하면 다윗의 子孫으로 誕生하시고 四 聖德의 神으로

말하면 權能으로 죽은 가운데서 復活하신 것으로 하는 남의 아들이 된 것을 證

據 거하셨스니 무엇이 호예수 그리스도시라 五 우리 그는 그일음을 爲하야 萬

民 민을 밋음에 服從케 하라 고 恩惠의 使徒의 職分을 받았고 六 너희도 그 中

에 적이수 그리스도를 爲하야 부르심을 엇었은 故로 七 로마에 적하는 남

의 사랑을 받아 부르심을 받어 聖徒된 모든 사람의 게 片 紙을 보내 우리

로



# JAMES SCARTH GALE, D. D.

The Rev. Dr. James Gale was born in Alma, Ontario, in 1863. He was appointed in 1888 by University College's Y.M.C.A., University of Toronto, as the first Canadian missionary to Korea. He was an outstanding missionary, scholar, writer and foremost literary interpreter of the Korean mind to the Western World.

In his service of 40 years (1888-1928), Dr. Gale translated the Bible into the Korean language and compiled an English-Korean Dictionary. He was a founding member of the Korean Y.M.C.A., and Korea Branch of Royal Asiatic Society. He died in Bath, England, in 1937, age 74.

This memorial plaque, commemorating 100 years of missionary activity, is erected by Korean Christians in Canada in gratitude and affection for Dr. Gale's dedication to the Korean people, as a servant of God.

*Erected June 25, 1988*

동관의 배열은 보시는 것과 같습니다. (영어와 한글)  
실재의 동관 크기는 18 X 24 inch 입니다.

## 제임스·게일(한국명 奇一) 박사 한국선교 100주년 기념판

제임스·게일 박사는 캐나다 온타리오주 엘마 마을에서 1863년 출생하였다. 토론토대학교를 1888년에 졸업한 그는 캐나다인으로서는 처음으로 한국에 선교사로 나갔다. 그는 훌륭한 선교사, 학자, 저술가였으며, 한국을서양에 소개한 최초의 문필가였다.

그는 1937년 영국에서 74세로 별세하였다.

게일 선교사는 40년 동안(1888 ~ 1928) 하나님의 증으로서, 긴 안목을 가진 당대의 지도자로서, 또한 한국사람의 친구로서 한국에서 선교활동을 하는 한편, 성경을 한국어로 번역했고, 1897년에는 최초의 한영사전을 편찬·출판 했으며 한국기독교청년회 창설과 영국왕립학회 한국지부를 창설 하였을 뿐 아니라 한국 고전문학을 영역, 또는 영문학 작품을 한역하는등 한국 문화 발전에 끼친 공이 컸다.

캐나다에 살고 있는 한인 기독교인들은 그의 업적을 영원히 기리고자 이 기념판을 새겨둔다.

1988년 6월25일

재 캐나다 한인기독교인 일동

*This is the text of plaque both English and Korean. The actual size is 18 X 24".*



# IN FAR KOREA.

A City Unknown to Newspaper Reporters.

LETTER FROM MISSIONARY GALE.

Glimpses of the People of the Land of Morning Calm.

**M**R. James S. Gale, B.A., is the missionary of University College, Y. M. C. A. to Korea. That such a Christian organization as this exists in connection with this college speaks well for the religious life of its students, and the character of this religious life is well demonstrated by the existing missionary spirit which finds expression in sending to the foreign field Mr. Gale. The association's missionary graduated at the Varsity in 1888, and in the autumn of that year, accompanied by Mr. and Mrs. Harkness, missionaries in connection with another organization, started for Korea. Korea, peninsular in shape, is divided into eight Provinces, and has a population of about fifteen millions. It is only semi-independent, paying annually a tribute to China, but is ruled by a King absolute in authority. The country was closed against



REV. JAMES S. GALE.

foreigners till 1882. Since that date treaty relations have been secured with the United States, England, Germany and Russia. Protestant missionary effort was begun in 1882 by Gutzlaff, of the Netherland Missionary Association. At the present time the total force of male missionaries in the whole country numbers less than fifteen, and all these, with the exception of Dr. Allen, of the American Presbyterian Church in Chemsulpo, and Mr. Gale, in Pusan, are in Seoul, the capital of the country, a city of about 400,000 inhabitants. Not long since Mr. Gale, possessed of only a scant Korean vocabulary, accompanied by three natives, undertook and accomplished, not without great risk, a journey of 300 miles north from Seoul into the interior. Here, in a city in northern Korea, living in native fashion, he lived for three months studying the language and demonstrated the possibility of securing a foothold for missionary work outside of the capital, a thing up to that time that had been thought impracticable. The account of this journey is given in the following sketch. Mr. Gale is a man of great promise. He has the courage of a soldier and the humility of a little child

A MUD FLAT.

down in a few cities unknown to newspaper reporters.

In far Eastern Korea is one of these, stranger to the world, a patriarch in his native land, who reckons his age not by years, but by centuries.

The resultant of a number of forces moving me northward was to drop me into this town one glowing night through a mountain pass overlooking it.

The room into which I was hurried might have been sufficient for the remaining part of the evening without extra fuel for astonishment. A feeble light in one corner gasped and sputtered. The hazy appearance of the place made me almost question whether I was living in a bright nineteenth century or in some medieval twilight.

The presence of mud walls and mud ceiling and mud floor and the entire absence of fresh air reminded me of a lodging place such travellers might find who were on their way to the centre of the earth.

My meditations were suddenly interrupted by the entrance of half a dozen natives. No dwellers in the deep could have worn a wilder appearance. They were partially dressed in what had once been white, but what was now changed to the same smoky color as their own bodies. Their hair, knotted in native style on the top of the head, had so unravelled itself as to form a sort of jungle around their face and shoulders.

One after another they squatted silently in the further corners of the room, puffing meanwhile clouds of tobacco smoke.

An hour or so passed. Doubtless it may be entertaining to be gazed at as a wild beast, especially when your onlookers are infinitely wilder than anything you have ever dreamed of imagining, but I had had a deal of mountain riding that day, and so had to interrupt their entertainment by announcing that it would close for the evening. Unmoved they sat. Only after much verbal effort did my boy succeed in clearing the room, and giving me a chance to sleep these dreams away.

If there be any time in Korea when we see life uncolored by the imagination, it is in the morning. I had gone to sleep knowing that with the rising sun I should have a correct view of my situation and surroundings, hoping that in some measure the impressions already made might be wiped out.

By early dawn breakfast was handed in through a rear doorway opening into that unexplored region where Korean women live. As I ate I looked around at the room which had the previous night been a chamber of mystery. The spirits that filled the air had departed. That old-fashioned sunlight, so matter-of-fact, had given them chase, and now, over and about the room, were the friendly forms of mud and straw, and cobwebs.

The street that morning had been echoing with tumult. Every now and then great month-filling sounds would explode just in front of my door. I asked the host what all the war was about. "Nothing," says he, "no war," assuming his pipe.

While trying to figure out by a mental calculation what a riot could possibly be like if peace was so fond, I was asked to take a walk and see the town. Passing the doorway we came upon a group of coolies, whose appearance was such that neither familiarity nor sunlight could civilise. They looked just as wild as ever as they walked round about me, containing the survey of the evening before. The streets of the place were narrow. Gutters out through the

through, others grouped about smoking pipes, three and four feet long. They questioned my friend An vigorously, as to how I was and where I came from, if my father and mother were alive, my age, did I carry a passport, and why had I come thus to the Land of Morning Calm. An did his part well, seeing that he was getting four dollars a month for the sale of the portion of my head in a land where excise taxes are as common as a dollar and costs only a few days at home.

All being satisfactory, we moved on. Such a multitude of dogs and naked boys as I had never seen before. The children ran on my first approach, but not so the dogs. With glaring eyes and bristled backs they threatened me from beneath gates or gathered in howling conferences beneath the bamboo piling. I remarked here to a best Korean, "For mercy's sake, An, don't you kill these dogs?" "Too early yet," An replied. "We'll kill them a little later on." "But why don't you kill them now and quiet the town?" I asked. "Why," he says, "you know dogs are not good eating in the spring, we wait till summer before we kill them. Do you eat them in



spring in your country?" "Well, no," I said with some surprise. "I wouldn't like to be guilty of eating one of those at any time." "Don't you use them at all?" he asked again. "No, not in our country." An wore a look of disgust, the thought of such fools as we must be. By noon we had again reached home, after my first view of Chang Yen Town.

Nearly three months have passed, and I am to leave early next morning for the capital, via the Yellow Sea.

Notwithstanding the fact that for all this time I had heard no English, had seen none of my countrymen, had been living in circumstances so uninviting, there was still a shade of sadness in the thought of leaving them perhaps never to return.

From the mandarin himself, down to the coolies, I had seen enough to tell me that there are gentlemen in every nation. They may wear a startling sort of dress, they may believe that the world is flat, and that the sun revolves round Korea; they may in the sultry days of summer even have a weakness for dogmeat, and yet differ much less than we imagine from the average man on the American continent.

Long since the old town with its inhabitants had grown familiar. Even the dogs seldom gave more than a passing glance or a growl, while the little naked boys would smile at me as bright as an Eastern morning.

Among those who came it last to bid me "go in peace" were two characters, somewhat remarkable.

One was the city doctor, who, though of few words, was looked up in by the people as a mighty man of thought. As for himself, he felt that he was a unit in space, having neither father nor mother, wife nor children. His name was Mr. Moon. I remembered it, without difficulty, as the placid brow and far-away expression of his eye reminded me of that "orb." He had a profound way when, by of talking and gesticulating to himself. At such times, no doubt, his thoughts were deeply professional. Once only did he venture to speak to me of the excellence of his experience, more particularly in the line of surgery. I asked if he would show me his stock of instruments, that I might compare them with those of the West. At once he took from a cloth wrapper at his side a wooden case. Inside of this, rolled carefully in paper, were two murderous looking prongs, such as I had seen boys at home go fishing eels with. I inquired as to how he used them. There was no reply, but, taking one in his hand, he suddenly made a fierce, short gesture, somewhere between a guard and a thrust, accompanied by a flash of lightning in his eye, which explained to



*The Good Ship -*

Mr. Gale, is subject of the above sketch, sends the following article to THE GLOBE, with his own illustrations:—

The sun in the daily rounds still smiles

clay here and there were half filled with stagnant water, which, under the sunlight, was charging the air with 'poisonous' odors. The houses were low mud huts covered with straw, under each of which was a 'smoking fire.' The abode of Mr. An, where I had slept, turned out to be a palatial residence compared with many. Every alley was thronged with men, some passing hurriedly

all as if by electricity. I was amazed at the change that came over the man; the moonlight was gone, and he looked now like a meteor bound for destruction. No wonder I had heard screaming sounds during the midnight hours in the direction of Mok-Sopang. His success had rested on the classification of diseases under two

... (1) "Desperate Cases," and the other, "General Weakness." For the latter he prescribed a moderate amount of exercise, a regular diet, and the best of the strongest part of his mind, consequently, such pills must be taken in any case. For the former he had a certain mixture that he spoke of with bated breath. It was made of snakes, and toads, and newts, killed carefully together and declared to be without fail or cure. Such was Mr. Moon as he sat day after day in my room, with a vacant smile playing over his features that meant volumes of mystery. I realized that he was no common man, but one whose mission was blood, and whose must and drink was human life.

The second, a less ethereal character, whose "good-bye" I appreciated even more, was Mr. Quak. My attention was first called to him one afternoon during a domestic disturbance. As I looked out, I saw Quak swaying a heavy club through the air, representing the life of one of my Korean friends. By a little explanation I managed to prevent bloodshed. All quieted down, and I went to bed.

As a matter of fact, he fairly represented that class, and yet there was an air about him peculiarly his own. Frequently he talked without taking the pipe from his mouth, or smoked at bowl downward in a free and independent way. Quak combed his hair every mouth, and it was said he washed his hair with the water of the sea. He had not used these things, for, though he ate only rice, he was as strong as Tubal Cain. Quak had his own views on law, religion and domestic economy. He said he guessed there was money in them, but they didn't interest him, as they didn't come in the carrying line.

The curse of Korea is the fact that it has no few workmen. It is a nation that is wasting away its resources. Refreshing it is to find one whose hands are hilt with toil, and such was Quak!

One day a Korean friend and I, nearing a mountain pass, saw a coolie coming with an enormous load of brushwood on his back. "Surely that's Quak," I said, and Quak it turned out to be, laboring on under the hot sun, but able, notwithstanding his burden, to greet us with a broad Amnic smile. I said, "Quak, about half a mile away I thought it was you." He never forgot the feelings of being thought of by a foreigner for half a mile. On leaving that town the morning mentioned, quite a number of the white upper class gentlemen, speaking to me in a friendly way, and some of them, however, was one whose meekness and unobtrusiveness contrasted widely with the look, but whose "firo thea well" was as genuine as any. He disappeared among the trees, as far as I know, the last of Quak forever.

We had to make some two hundred miles southeastward across this part of the Yellow Sea. Our boat was waiting for us, backed up against a sandbar.

An Eastern leave-taking is a long and tedious affair. A company of white coats were gathered on the landing, waving farewell to the first venture of course, the greatest curiosity that had ever lived on their shores. I really appreciated their good wishes, though I fear I expressed it in a manner that was not quite so complimentary as I would have liked. Up went the sail, and we were off in sea.

The craft beneath us was neither barque nor schooner. She carried one prodigious mast that seemed to sweep the sky. I had learned in schoolboy days something about a good ship's rig and free, which I had been in the habit of associating with every thing that carried a mast. A little closer examination, however, showed me that there was no room for poetry about this ship. Her hoisted joints and rotting timbers gave evidence that she had entered a second childhood, which was likely to be of short duration. The only thing that at all reassured me was the old man at the helm, who looked like a tattered representation of the ancient mariner.

Though the boat measured only about eight feet by twenty, there were, in addition to a crew of three, six Korean passengers aboard.

The old sailor had fitted up for my special benefit a stateroom underneath the rear part of the deck. A view of this apartment was obtained by lifting the lid and peering in on hands and knees. The first thing I noticed was two or three rabbits huddled off in one corner, who were evidently bound for the capital. An, who was still faithful to me, remarked here, "We thought you wouldn't object to these 'Hokai' in with you." They were imported from China and we wish to take good care of them." I said, "An, I have no objection to China, but I have to these rabbits. Get them out of this." An at once shifted them forward, where they took a steamer passage for the remainder of the journey.

The stateroom was about the size and shape of a coffin, and, when the hatches were closed, as dark as the grave. The pilot sat just ahead. My dreams during the voyage were more or less of a snottish nature, varying as the old man shifted his position to admit or retard the approach of fresh air, through the chinks of the deck. But though I lacked sufficient oxygen I was more than supplied with quantities of dust that sifted through upon me, affording ample material for breathing.

The breeze that had carried us for some miles out seaward, now suddenly died away, leaving us becalmed not far from an island, that I had seen indistinctly from the shore. There was no help but to pull in, and wait for the tide of the following morning. Korean sailors must have both wind and tide in their favor before they think of moving. With either of these few points missing, he hauls down the sail and drops anchor. No man unless he be a marvel of patience can ever travel successfully by way of the Yellow Sea.

The island that we were now approaching looked quite pretty alone in the water. A mile or so in circumference, it towered to a high cliff at one end, while at the other it sloped gently down to the sea. A village of ten huts was built on the beach, just above high water level. In front of them were the usual groups of white-robed natives smoking their pipes and gossipping to themselves what kind of luggage this ship would bring. The chief man turned out to be a Rouxin, Mr. Kim, whom I had met several times on the mainland, and who had been his home out here to carry on fishing. Since I was among friends, they took me to the hill top where I could see their island perfectly. Round about it was a reef of outcrops, over which the tide, night and day, tumbled its waters. On the sloping side were little fields of rice and barley, which, far beneath us, were caves and rock points and cranking sea birds.

Then I was hurried off to dinner, Kim expressing his regrets the meanwhile that he had nothing better to set before me. Through the room into which I crawled was,

as usual, low and stuffy, I had seen enough of Korean hospitality to expect a sumptuous dinner, notwithstanding Mr. Kim's regrets. And so it was. A set of tables loaded with everything that the sea could provide were placed before me. There were white fish, and black fish, and that looked all bills, sea and boneless and slippery as a Chinaman, crabs and lobsters, double-breasted, amorphous. I ate them without question as to their particular place in the Darwinian

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The Chumsa

theory and found them not only palatable food, but pleasant to the taste. Kim said I had done him a great honor in eating so kindly of his homely fare—good-hearted Kim.

The afternoon was spent explaining some of their ways by torchlight. These poor simple natives were delighted at the sight of a revolver shot under my hand.

As the evening came on I was asked to join the party who were going out to haul in the nets. These nets were hung on a wooden framework a few hundred yards from the shore and were examined twice a day at ebb tide. Night men propelled the boat by a huge oar from behind. We crossed the intervening water, passed under a number of low cables supporting the framework and then began the haul. The boat of those taken belonged to the slave species of fish, great, flat monsters that stripped the salt sea through the air in a manner altogether stunning.

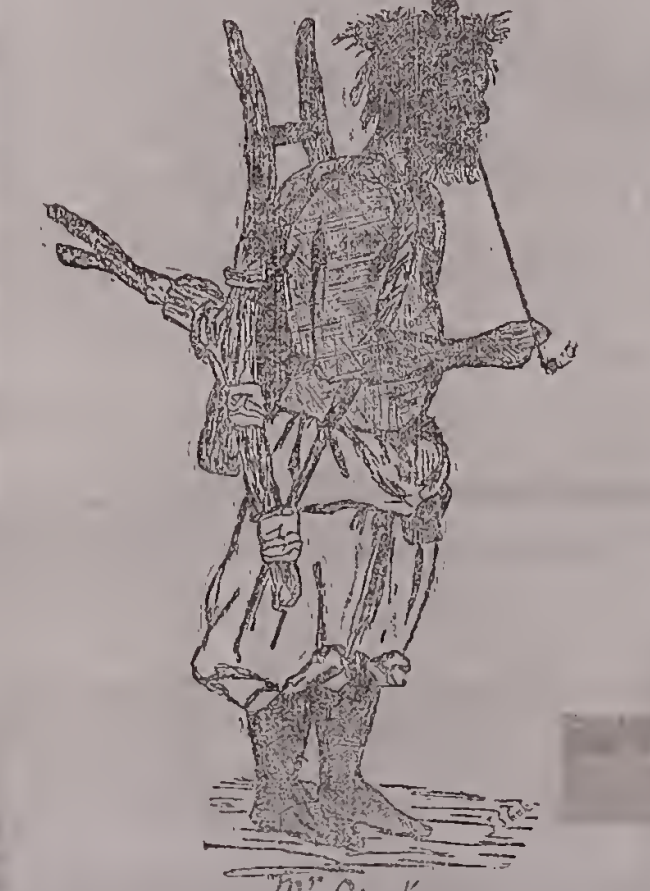
As we were returning I asked the men to sing, to which they responded in a way that none but Koreans could. It was a quiet night, and the sound of their voices went far over the water. I should fail to describe it, for their song was full of a music that musicians have never heard. The accent was such as to remind me of the fact that I was in a different world from that of my childhood, was alone among a barbarous people, dead and buried to my native land. Until late they sat talking round a fire kindled on the beach. The flames now and then lighting up their faces

and window, as though we might expect a tiger mid before morning.

Not until I had lain down for a little did I realize that they had built a fire in the Akimago, and that the floor was gradually getting hotter and hotter. A little later, in desperation, I took An up, and we held a consultation. "Why ever did you put on a fire such a warm night as this? I'll roast to death here." An, who had been asleep, took a few minutes to realize who he was, and then said the proprietor's wife had done it, but said "Never mind; I'll fix it all right." I like the other, gathered up the blankets and made no possible from the fire, while the Koreans turned themselves over to the heated part, saying that it was just the proper temperature for them to sleep comfortably.

Toward morning I partially awoke with a feeling of suffocation. I could not understand where I was or what was the matter, but felt as though I were stifling in a nightmare. With a movement that cost me an exceeding great effort I sat up, and then the situation dawned upon me. An was out in a flash and door and window open. An hour or so later I walked down to the boat, feeling as though some disaster had overtaken the world. This was An's greatest failure. I looked upon him that morning dimly in some such way as the survivors of the Bhuk Hole of Calcutta looked upon Sunji Boysh.

The wind and tide were fair. Soon the ship was lying over the water, carrying us



Mr. Quak

gave me another characteristic picture of life in the Hermit nation. Here they lived, cut off from the world, ignorant of everything about them, full of wild superstitions, and yet men having a knowledge of that noblest of human virtues—love to follow.

I was recalled to consciousness by the master-of-fact voice of An, who informed me that he had everything prepared in his class order, and that I had better come inside and get some sleep. Quite a large room was awaiting us. I found it actually measured to be about fourteen feet long, eight feet wide and six feet high, but as the accommodation of the village was limited,

far out to sea, leaving to fade away in the distance, with his island home, the white friendly figure of Mr. Kim.

This was the only day that we continued to make good time. I was surprised at the youthful way in which the old ship tore along through the water. By five o'clock in the evening we had left every vestige of familiar shores out of sight, and were nearing an island called Teung san. Here we dropped anchor. The island was too large to be measured at a glance. Its thickly wooded hills overlooking the village surpassed in

\* Fireplace below the floor.

gritted, and stationed near the water guard chamber. In a moment every available space of doors and windows was taken up by a multitude of faces peering in, with many questions, with an air of interest as they waited, until he had seen the standard.

One of the guards turned and announced in a voice of thunder that his excellency was waiting. The dignity with which these Easterners conduct themselves is quite peculiar. Every movement of a nobleman is forth a thought of a monarch that fills a master's democratic mind with awe.

The presence of this official was at first disappointing. He was trembling from head to foot in a manner painfully visible, and his voice was so uncertain that he could

scarcely speak. The reason of this I cannot tell, unless it be explained in his statement afterward, that no foreigner had ever visited his island before, that he himself had heard of them, but had never seen one. I felt that I had the task before me of getting him that day out, and leaving a good impression of foreigners in general.

I do not know how An felt on the subject, as I never managed to probe as deeply as that into his soul, but to me it was a matter of satisfaction to see our Chinese friend enjoy, almost to tears, some of my failures in Korean. He turned out to be one of the most genial fellows I had ever met, unable to stay and have dinner, and then, contrary to custom, walked with us along the road, and himself how wonderful it was that nations differing so widely in appearance should yet at heart be just the same.

Next morning I was awakened by the sound of drums. Had it been one drum I would have thought nothing of it, but an array of drummers in a courtyard in my hotel, so I climbed on deck to see what it meant.

Circling the bay there was a line of boats at anchor. About each of these was a Korean sailor handling two demurets as though his life depended on the rapidly whirling blades. The boats were crowded but with no exception for the round faced but whom the ancient mariner called "Yulbucky," was taking part too, in this morning exercise.

Though altogether at a loss to know its meaning, as I had never seen it before, I had interest in the apparent contest that was going on and chimed at the manner in which Yulbucky did his part. I said to myself, "I'll ask An when he gets up what all this means."

An was what Koreans call a difficult man, especially in the morning. The chances were against one's getting any valuable information out of him much before 10 o'clock, but my curiosity was aroused, so I met him when he was scarcely awake with the question to what all this noise meant. "It doesn't mean anything," says An. "Well, now, it's rather peculiar," I remarked, "that Koreans should work so hard so early in the morning and all for nothing. I don't know, but I can't tell me what it means. I want to know. Mr. Star, one of our travelling companions, knowing something of An's peculiar nature, said he would tell me, which he did very nicely. It is the custom among Koreans, when signs of rough weather appear, to beat these drums in prayer, that the God of storms may yield the sea and send them on in safety. It had never occurred to me to think of it in any such connection.

It was a time indeed for me to pray. Scarcely had we been two hours on the open sea that morning when mists came down upon us, rugged and then looking, as though a typhoon had struck them on the way. The wind now and then in gusts would whistle through our ears, as I had heard it on stormy nights among chimney tops. I watched the old man at the helm to see in his weather-beaten face, if possible, some expression of what was coming, but no signal was given me except an occasional glance at the sail or a quiet order to Yulbucky. On we sped before the gathering wind. The mist at times lifting would show us waves pitching their white-caps in all directions. The Koreans, one by one, went below, as they expressed it, "in open apoh" miserably sick.

As a chance of the mists I remained on deck, though the salt water was now flying every where. Never in my life have I gone so fast when times on the other hand seemed to go so slow. At each plunge the boat echoed as though the waves she rode were rounded, while the centre points at the bending of the mast, gaped most ominously. The storm is increasing I know, but what Yulbucky is about I fail to understand. With the help of the other sailor he is bringing rice and fish on deck. What can he mean? Does the old man intend to die? A cool-headed mariner he must be who has an appetite for fish on such a day as this is



Eastern storms are of short duration. That evening it quieted down sufficiently so that we made the mainland some miles to the north.

We cast anchor before a desolate looking village. I went ashore with An to have a look, but was followed by such a crowd of children that we had to take refuge in a public house. Here, too, we were almost smothered in the crush.

The trading characters of the place seemed to be a number of elation-raised females, who, selling all Korean wares at a definite price, came forth to cross-question us—bold as Caesar himself. One of the boldest, smoking a long pipe, turned to the front, saying, "I'm going to have a look at him. Wouldn't they want to see me if I were in his country?" I felt that I was confronted by a warrior who feared not the face of man. It was for me to reply in accents sweet and low.

At this point An remarked that they were a lot of fools, and that we had better go aboard.

My heart gave me a leap of joy at the thought of going back to the ship. Its comforts and good state. Our food was as good as that of any other place, and fish taken from a pile on deck that age and sunning had more than seasoned. Insects, too, were wanting none.

A night and a day brought no relief. Thirty-six hours after this we were still drifting fast on the wind that where the tide had left us. Time had dragged by slowly. I had demonstrated to these Koreans, it seemed to me, everything in the universe several times over; had watched hill water feel the shiny things swirling through the mud that live in the sea, had asked how far it was by land to the capital and found it 150 miles and no horses to be had.

At last the evening of the fifth day brought the relief we looked for. Our mist now we put to sea, the sail full of wind, and the old man at the helm. That night we made good time, for in the morning we were within a league of the hills of the Ryong Kio Do. We had entered a peculiar part of the sea where the rise and fall of the tide is so great that at low water sand trucks stretch in all directions with only salt water running here and there between. It was a light pleasant day. Every minute on deck happy. Then An, I noticed, smiled. We were told that if the wind kept far we would make Chemulpo by night, but I had faith in the old man, for I had seen that he had had long experience in these waters. One might easily have put it in a hundred years judging from his clothes or the wrinkles on his brow.

We kept on following the course of one of these deep sea rivers until the remaining tide left us into opening. With the first shadows of evening we sighted the foreign settlement on the hills of Chemulpo. From the flag-staff on the outside peak they had just hoisted down the Union Jack. Another day, with Stars and Strips still flying, was a little white palace.

Regarding to find myself more in civilization, I felt at the same time a sting of sadness to think that I was here to meet

business to think that I was here to meet with the old man, the ancient mariner, and all who had shared my joys and sorrows.

On reaching shore, beyond the haven, I divided among them the immense hoarding sum of one thousand cash, being about twelve and a half cents for each, and 25 for the poor old man. There were tears in his eyes as he told me of the way he took in his voyage, and that I would be remembered by him for as many years as his hand might hold the rudder. And I won him with the "quarter," or heaver form there slumbered a heart that was full of friendship.

A little later the boat had gone. There were mists before my eyes and mists on the water. I watched the tattered conical hat disappear on its homeward journey. Only then did I realize that I had seen the last of the old man, and that An with his peculiarities had sailed away.

### WHAT THEY BELIEVE—THEIR APTITUDE—RELIGIOUS MOVEMENT—RELIGIOUS

It is doubtful that when people are told that the fourteenth annual "Believers' Meeting" has just closed at Niagara that they should ask "Why Believers?" and "What do they believe?" This is not at all an evidence of irreverence on the part of that great class of unbelievers and infidels to which most of us belong, but merely an outcropping of that restless spirit of freely enquiry that characterizes our age. From the Yankee farmer up, or down, as the case may be, we all yearn to know.

Knowledge in this case is easily obtained, for, though the Believers have about them the brave air of independence, they have as carefully and rigidly formulated their beliefs as ever did an ecclesiastical council.

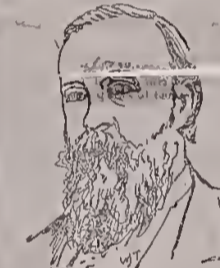


REV. H. M. PARSONS.

Perhaps these—their fourteen articles—will be the better understood if some one in the nation al sequence by way of a brief historical sketch of their origin and development.

The birthplace of the organization was near Chicago in a country cottage in the year 1875. They met to spend a week in studying the Bible. So well pleased were they with the experiment that in August of the following year they met again at Stratford, near Boston, together with four other churches who had been specially invited. The record written by Dr. Frothingham says:

At that time it was difficult to obtain places for the Bible conferences, so they were substituted by fairs, and the local clergy, instead of looking with suspicion and distrust upon a gathering of laymen, gathered around to help in the maintenance of the Bible. At length, the pastor of a Congregational church, a Unitarian



REV. BROOKS.

and received a single addition to its ranks by confession for many years kindly gave the use of his chapel, and in this they assembled to seven days, reciting the Scripture diligently and comparing passage with passage. On the second day half a dozen persons dropped in to see us, but were going out, and from that day the chapel was crowded. The strangers who had come from a distance were still in preparation at evening time in the neighboring churches, and a general revival began, which continued through the succeeding autumn, and winter and spring in the various churches of the town.

The next year found them at Watkins Glen, N.Y., and the following two years at



MEETING IN THE

Clifton Springs, N.Y., whether they were invited by Dr. Henry Foster, who with his wife had joined their forges at Watkins Glen in 1881, the party went to Old Orchard, Me., and then for the next year jumped array to Mackinac Island in Lake Huron. By this time the members were beginning to realize the need of a permanent abiding place, and there was serious discussion of a proposition of several Chicagoans to erect suitable buildings for their accommodation to meet there annually. The long stretch of travel needed to reach this spot, however, postponed settlement, and the next year the company met in the grounds of the Queen's Royal Hotel, Niagara, in a breezy tent, and wisely concluded to I think from the last of the old man, and that An with his peculiarities had sailed away.



Pioneers of Modernization -- (13)

Nov. 5, 1972

# Gale: Learned Missionary

The following is the thirteenth in a monthly series of articles on outstanding Korean leaders and foreigners who, now all deceased, played important roles in modernizing Korea. Dr. Fisher, an old hand in Korean affairs, writes the articles in the form of his personal recollections of the leading figures. — ED.

By J. Earnest Fisher

As an introduction to my personal recollections, attitudes and impressions regarding James Scarth Gale, D.D., who was one of the most interesting and distinguished of the pioneer Protestant missionaries of Korea, I shall give a brief biographical summary of his career.

For the factual material in this I am largely indebted to Bishop Richard Rutt, missionary of the Church of England Mission in Korea. Bishop Rutt has just published a most interesting biography of Dr. Gale, which is included in the same cover with his new edition of Gale's History of the Korean People.

This biography is a scholarly work, and a most valuable contribution to the historical, literary and cultural study of the period that it covers. I am sure that all those interested in Korea and her people are very grateful to Bishop Rutt for the exemplary way in which he has thrown light on the life and work of a man who has almost become a legendary figure in the annals of Christian Missions in Korea.

James Scarth Gale was the son of John George Gale, a Scotchman who was born in 1819 and came to Canada when he was 13 years old. His wife and the mother of James was an American woman of Dutch ancestry. James was born in Alma, Ontario, Feb. 19, 1863. He grew up on a farm and learned to do farm work, and attended a one-room country school.

Later he attended high school in Elora, which was near his farm home. He entered University College in Toronto in 1884. Several months of his second year in college were spent in a Protestant mission in Paris where he worked to pay his living expenses. While there he acquired a working knowledge of the French language which he had studied in college.



James Scarth Gale, D.D.

from 1885 to 1897. After his second marriage Gale and his new wife and two stepdaughters came to live in Yonmot-kol in Seoul and Dr. and Mrs. Gale lived there until their final departure from Korea in 1929. Annie Heron married Esson Gale, a nephew of Dr. Gale, six months after the Gale-Sale wedding. In 1922 Jessie married Charles Carroll, a friend of Esson, and went with him to Persia, where he had a construction contract with the Persian government.

### Korean Grammar

The above sketchy outline of dates and events gives us some landmarks by which we may survey the career of this remarkable man, whose life meant so much to Korea and to all those who either directly or indirectly have become involved in the affairs of this country, Bishop Rutt writes in his biography of Gale:

"By the time he was thirty-four, James Gale had established a flourishing new mission station, compiled a major dictionary, written a pioneer work on the grammar of Korean, published the first translation from occidental literature, and made fresh drafts of

her. She was from an old aristocratic family there, and her marriage to Dr. Heron was a notable social event, as I heard from two of my aunts who were bridesmaids at the wedding. They were the Earnest sisters, Rosa and Caroline, who were also from a prominent family.

They said Harriet was a beautiful, charming and talented young woman, so it is easy to understand how she became the favorite of Queen Min, who showered her with gifts and welcomed her to the Royal Palace whenever she chose to come. It is said that jealousy on the part of other missionary wives had something to do with the Gales' being sent by the Presbyterians to the remote station of Wonsan soon after they were married.

I met Miss Jessie Heron in 1914 when I was visiting the Hardies and she was living with her step-father and the second Mrs. Gale at Yonmot-kol. She was a very charming and attractive young woman, who often called on the Har-die girls who were engaged in mission work and were the Southern Methodist Mission compound at Sajikkol in Seoul.

Jessie and her sister were largely educated in Switzerland and England. It is interesting that although Dr. Gale was working under an American mission board he seemed to prefer the European or English type of education for his children. The Heron girls were educated in Switzerland, presumably with his approval, and his own son George and daughter Alexandra were sent to school in England.

### Bishop Trollope

He admired the scholarly work in Korean done by Bishop Trollope of the English Church who was his contemporary and good friend. Bishop Rutt notes in his biography of Gale that Dr. Gale, after a conversation with Bishop Trollope when he returned to Korea from a furlough in 1925, wrote in his diary, "The Bishop's mind and English training made him not to become enamored with heathen literature, art, religions and culture in general.

I admired Dr. Gale very much, and although I was never very closely associated with him, I knew enough about him to know that we were kindred spirits in our

## The Carousel

By K. Connie Kang



In this world of ours where money can buy just about everything, there still remains one thing, besides love, which no amount of gold can produce.

It's a commodity that is becoming so scarce, it makes me sad even to think about it. I was talking about this with my good friend Maria over a cup of coffee the other day when an idea struck me. "Maria, I've just discovered a way to become an instant millionaire and, at the same time make everybody in the world happy," I exclaimed.

"You just discovered what?" Maria repeated, grinning. "I just thought of a way to become a millionaire while making everybody happy," I said.

"How do you propose to do that?" "I'm going into freedom business. That's how."

"Freedom business?" Maria repeated. "What kind of business is that? Free love?"

"Don't be silly," I said. "I've just decided to market freedom in pretty little jars and send them everywhere."

"Do I hear you correctly? Or am I hearing things?" Maria wanted to know.

"You're hearing fine," I said. "I said I'm going to market freedom for everybody to enjoy."

"Why all of sudden?" Maria wanted to know.

"Why not? See, I've been doing a lot of thinking lately. The world events, you know."

"Tell me, just what kind of thinking you've been doing, I'd like to know."

"I've been thinking that in some corners of the world freedom is becoming just a word in the dictionary," I said.

"What do you mean by that?"

"Just what I said. Do you realize that a whole generation of human beings are being brought up without even knowing that such a word exists or what the word means?"

"Since when did you become so worried about a whole generation of human beings?"

"Ever since a long time," I snapped. "Look, I'm absolutely serious. The prospect of freedom remaining a mere word in the dictionary worries me."

Maria shook her head. "Don't be a cynic," I said. "Look, freedom is one of my very favorite words."

"It's mine, too," Maria said. "Only next to the word love."

"Then, why do you shake your head?" I demanded.

Maria continued to shake her head. "Freedom is like the sea and the sky," I said. "If you don't have it, life just isn't complete."

"I know, I know," Maria said. "It isn't that I disagree with you."

"Then why do you shake your head?"

"Because there is no way you can make it happen."

"Why not?" "You haven't the money."

"You can't buy freedom with money."

"Sure you can. Do you want me to name names?"

Maria did.

Her list was so long, I decided not to repeat it, here.

I guess I was wrong. Too bad in this world of ours money does buy just about everything even freedom.

I was endeavoring to express and propagate in my dissertation on democracy and mission education.

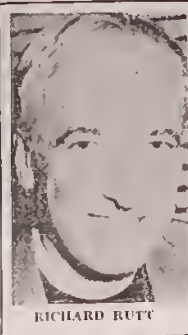
Then as now, it was hard for me to understand why a man who had discovered so much of human and spiritual value in the culture and religions of the Orient, and so much that was similar to the Christian religion, could not see that his own Christian religion was also of human origin and was subject to all the errors and weaknesses that human beings are prone to.

But in spite of Gale's recognition and appreciation of the spiritual values that he

James Scarth Gale

Pioneer Scholar of Korean Literature

Forerunners of Change



RICHARD RUTT

About the Author

The writer is an Englishman born in 1925. He was ordained priest in 1952 and worked in Cambridge until he came to Korea in 1954. He worked first in a village in Kyonggi-do where he wrote "The Korean Works and Days," and later in Seoul, until he was appointed Anglican Bishop of Taejon in 1968.

Rutt has devoted himself to translating and writing on Korean literature and culture, and was awarded the Tansu Prize for foreign writings on Korea in 1964. His books include "The Bamboo Grove"—an introduction to Sijo poetry. His latest book, "A Biography of James Gale and a New Dictionary of the Korean People," was published in 1972.

The second part of the article on James S. Gale will be published in the June 3 issue.

The romance of James Scarth Gale's life unites the romance of early missionary days in Korea with the romance of the West's discovery of Oriental culture. He came to Korea as a twenty-five-year-old Canadian bachelor with a salary that was not enough to live on; he left the country a revered pundit who had done more than any other white man to forward the study of the Korean language and Korean literature.

His ancestors were Scots from the Aberdeen region. His father had gone to Canada as a boy emigrant, and eventually married a British Empire Loyalist girl of Dutch extraction. They were devout Calvinists of a forbidding type now not easy to find. They had a farm in the tiny township of Alma, 130 km from Toronto, where they created meadows out of the virgin forests that had previously known only wild animals and Iroquois Indians.

This rugged background, however, was not an unenriched one. On winter evenings James Gale's father read the English classics to his children round the kitchen fire, and the Scottish schoolmaster in the village school taught them much poetry. The Scottish tradition of education fired their father to send several of the children to college. James went to university in Toronto

and took a B. A. degree. One summer of his undergraduate days was spent in Paris, trying to improve his knowledge of French.

He was unhappy in Paris. He missed the solid piety of his Scottish-Canadian Presbyterian church, and he felt very homesick; but he began, in spite of himself, to have an affectionate regard for the Catholic tradition, especially in art, and his visit to Europe gave him a chance to see England and relish the sight of the places he had learned so much of in his British history lessons in Canadian schools and colleges.

Frankster, Tease

All the accounts of him say that he was a prankster and a tease. Nevertheless, he was destined, like one of his four brothers, for the Presbyterian ministry; and it was a surprise to the family when he told them that he had decided to go to Korea as a missionary before he had studied theology, much less been ordained.

Korea had barely been opened to Westerners when Gale arrived in 1888. His ship called at Pusan, but he went on to Incheon and then to Seoul, where he was welcomed by the first Underwood. He was supported by the YMCA of University College, Toronto. He had little security, be-

yond the slightly quixotic enthusiasm of his fellow-students who had sent him; today no church mission board would accept the conditions under which he agreed to serve.

He was free to do practically what he liked. A few months after arrival, in March 1889, he travelled to Haeju, hoping to be able to buy a house there and settle down to learn Korean. The people of Haeju, however, were unwelcoming, and he had to leave. Fortunately he was discovered and befriended by the Christians of Sorae. Sorae was not far from Haeju, and the first Presbyterian church in Korea had begun to grow there. Gale stayed in the village for three months, soaking himself in Korean life and ways. Then he returned to Seoul.

He stayed in Seoul for two months, during which time he helped Underwood and Luther, who were working on a dictionary of the Korean language. But soon Gale was off to Pusan, which he had decided was the place where he ought to settle permanently.

Silla Remains

To Pusan he went. From Pusan he visited Kyongju—one of the first Europeans to see the Silla remains there. He was obviously not able to do very much work, and in May 1890 he was persuaded by his friend Dr. John Heron to return to Seoul and join forces with the missionary group in the capital. Dr. Heron was also a Presbyterian and a missionary, employed as a physician by the king. He died in July that year, leaving a widow and two small daughters, who continued to live in Seoul.

Gale worked with Underwood and the other missionaries, concentrating on language projects. They founded a Korean tract society which eventually grew into the present Christian Literature Society of Korea and a Bible Committee (whose work was eventually taken over by the British and Foreign Bible Society and is today the Korean Bible Society's great undertaking). Gale was already showing remarkable early skills as a linguist and translator.

His greatest friend was Samuel Moffett who arrived in January 1890. Moffett was to become the missionary who more than anyone else moulded the spirit and quality of the Korean Presbyterian church, but at this time he

was running a small orphanage for boys, of whose real value and quality he had serious doubts. Gale helped him.

In February 1891 Gale and Moffett set off on one of the epic exploratory journeys of that first generation of missionaries. They set off on foot to Mukden, to visit John Ross, the distinguished Scottish missionary who had already prepared a Korean translation of the New Testament. They went by Pyongyang and Uiju, then returned through Hamhung and Wonsan. It was an important trip for the information it brought the missionaries about the northern section of the peninsula and its relation to Manchuria.

Back in Seoul, Gale lived at Kondang-gol (near the site of the present Bando Hotel) and continued his language studies. In August he transferred from the YMCA to the Northern American Presbyterian Mission. In April 1892 he married John Heron's widow, and was very soon after assigned by his mission to go and work in Wonsan.

Spartan Life

In Wonsan he and his wife and two adopted daughters lived a spartan life, in many ways like the life of the Gales when they were scullers in Canada. Gale was busy founding churches in the Wonsan area, but he also worked quietly away with his Korean helper at preparing two books: Korean grammatical forms and a Korean-English dictionary. Meanwhile he also completed a translation of the first book of John Bunyan's Pilgrim's Progress. He made some translations from Korean into English, notably some chapters about the foundation myths of the Three Kingdoms, taken from the Tonggak Tonggim, and a few sijo, which he got from a copy of the Namhun t'ae'pyong ka, provided for him by his friend Yang Kit'ack, who later became



James Scarth Gale; A painting by Paek Chol-gu from a photograph.

famous as a journalist and able to do so much language work. Yi Chang-jik, the young man he had first met at Sorae who had become his life-long friend and helper, must share some of the honor for Gale's achievements, but in 1895 Gale had published the first translation of a western classic into Korean (Pilgrim's Progress) and the first translations of the classical Korean literature into English.



The picture shows James S. Gale and Samuel Moffett posing at Namhan Sansong, probably in 1891, soon after their journey to Mukden. Moffett arrived in Korea in January 1890.



Yi Chang-jik: Gale's literary assistant

## Gale Wrote School Textbooks

# Canadian Scholar of Changing Korea



RICHARD RUTT

### About the Author

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Following is the second and last part of the article on James S. Gale.

It was not possible to print the great dictionary in Korea, so the Gale family moved to Yokohama, where from December 1895 to March 1897 Gale was busy seeing it through the press. Then he went to America on furlough. Soon after their return to Korea in 1898 they moved to Seoul, where Gale took over the church which is now called Yon-dong Presbyterian church. Under his pastorate it became the largest Protestant church in Seoul.

The members of the Independence Club, including Yi Sang-jae and Rhee Syngman, came to him there after their release from prison, and there is an interesting story that Gale refused to baptize Rhee because the young man had formerly attended the Methodist school of Paicje, and Gale did not wish to poach Methodist converts. This group of intellectuals was the first significant group of upper-class Koreans to become Protestant Christians.

In Seoul Gale's activities became more varied. He was involved in the founding of the Korean YMCA; he worked in the foundation of both Chongsin Girls' School and Kyongsin Boys' School; he occasionally interpreted for diplomats; he was Korean correspondent for the North China Daily News of Shanghai; he knew most of the reformist Koreans of the day.

He wrote an interesting series of school textbooks in the Korean language, teaching modern Western scientific ideas and also traditional Korean literature. He was active in establishing the Royal Asiatic Society in Seoul, and gave the first lecture ever sponsored by that group.

So much work in the modernization of Korean education and thought, so much effort at translation (for he was doing more Bible translation work than ever) fully occupied his time; and he would have been very happy had his wife not been so ill with tuberculosis that he sent her to live with the two little girls in Switzerland. In 1905 he went to visit them, travelling by the Trans-Siberian railway. The diary of that journey survives and is full of interest.

While he was in Switzerland he wrote his only novel, The Vanguard. That book is an entertaining fictionalized account of the early missionary work in Pyongyang and Wonsan. The hero is Samuel Moffet, very thinly disguised.

About the same time Gale was given a honorary doctorate by Howard University, Washington D.C. (He had been ordained a minister of the Presbyterian church in New Albany in 1897, during his first furlough).

So by the time he returned to Korea from his second furlough in 1907, Gale was one

of the recognized authorities on Korean matters, much respected by the other missionaries. He wrote another book, called Korea in transition, full of understanding and sympathy for Korea's situation as Japan was moving into the last stages of annexation of the country.

Mrs Gale's health had been irreparably damaged, and she died in Seoul on 23 March 1908. It was two years before he married again. His second wife was an Englishwoman, Louisa Sale, daughter of a Yokohama silk merchant.

His first wife had helped him in his literary work, but Ada had different gifts. For the remaining seventeen years of his missionary work in Korea he relied on three Korean scholars for all the help he had with his writing. The dictionary went through second and third editions; for over half a century it was the only satisfactory work of its kind. Gale translated more and more Korean works into English. His version of Ch'unhyang; (the famous romance of 'Spring Fragrance', the faithful wife) appeared in the Korea Magazine, where he published many articles on Korean antiquities and language study as well as a constant stream of translated poems and stories from Korean books.

His Korean folk tales is really a collection of stories by two writers of the fifteenth

### Forerunners of Change

and sixteenth centuries. His RAS papers included much untranslated material of considerable interest. He published some of the best early research done by a foreigner into the Korean alphabet and Korean printing.

But perhaps his most important work was his translation of the famous novel The Cloud Dream of the Nine. This is now rather outdated in its edition, but is reckoned important enough by Korean literary historians to have been reprinted only last year in the most recent critical edition of the Korean text of the book.

During his last five years in Korea, from 1922 to 1927, he gave more attention to translations from English into Korean, and produced a noteworthy series of religious and educational books, the most important of which was his Bible into Korean.

This book was the cause of much controversy, because Gale's principles of translation were ahead of the imagination of most of the other missionaries. The Bible Society was unable to print it, but the funds for its publication were provided by the great Baron Yun Ch'ibo.

Gale's last literary work was his History of the Korean people, published by instalments in the Korea Mission Field from 1925 to 1927. It is, as one critic has aptly said, a saunter through Korean history chatting with the author's favourite characters; not a history at all in the sense that modern professional historians write history, but more like the kind of history written for Canadian students in his young days.

It is full of anecdotes and translations of poetry and prose. Many of his judgements must now be revised, but it remains a notable monument to Gale's own kind of learn-

ing and to the mind of the first Westerner who knew Korean literary culture both widely and deeply.

In 1927 he retired to Bath in England, where he died on 31 January 1937, three weeks before his seventy-fourth birthday.

The life of almost any missionary to Korea in Gale's generation could be described as romantic, but Gale's life gains a special color from the degree to which he identified himself with the romance of Korean literature.

He made solid contributions to Korean life in several fields. As an evangelistic missionary, as an educator, as an inspiration to young Koreans in modernizing their nation, he was second to nobody. As a translator he was the most accomplished of them all; and he was a man of great personal charm.

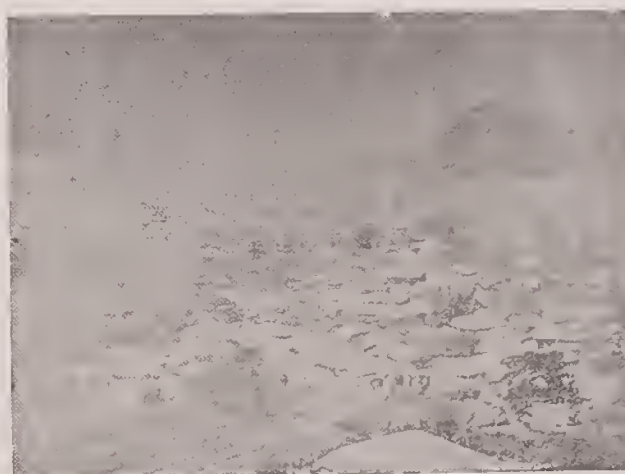
The charm, however, is the charm of our grandfather's generation, and so sometimes seems out of harmony with our own. It is easy to say now that his work is "dated." His English writings are still readable, but the Korean language has developed so much since 1925 that Gale's forty Korean books are no longer read except for historical purposes.

This fact ought not to obscure the fact that his judgement was the best possible in his time. Of all Korean literature it was unfailingly the best that he gave his attention to, and very little of it has since been better translated by others.

It will be some time before one can progress far in the study of Korean literature without coming across the name and work of James Gale. In history that will keep his name perpetually in the Korean nation's own roll of honor.



The Heron residence in Chong-dong in Seoul, about 1890. Harriet, Gale's wife, is holding her daughter Jessie and has another daughter Anne beside her.



A view of Seoul looking north from the South Mountain in 1902. The tall buildings in the left middle-distance are the Altar of Heaven built after the Korean Empire was proclaimed in 1897, and the Roman Catholic cathedral (1897).





TAMES S GALE

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## *Foreign Missions and Overseas Interchurch Service*

The Board of Foreign Missions  
of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

Mrs. James S. Gale  
Memorial Minute

Adopted by the Presbyterian Board of Foreign Missions  
April 21, 1953

The Board made record of the death of Mrs. James S. Gale, retired from the Korea Mission, in Bath, England, On January 25, 1953.

Ada Louise Sale was born October 25, 1875 at Strines, Cheshire, England. She received her education in England and in Japan, where her family was engaged in the import and export business. She attended Sunday School and church service in the Union Church, Yokohama, where she later became a member. During her residence in Japan, she became proficient in the Japanese language.

On April 7, 1910 at Yokohama, she was married to the Rev. James S. Gale, D.D. of the Korea Mission, and on June 6th of that year she was appointed as a regular missionary of the Presbyterian Board and assigned to the Korea Mission. Dr. Gale was engaged in the preparation of a Bible translation in Korean and in the translation of many other Christian books into the Korean language. Mrs. Gale assisted him in the home, where her musical abilities, both at the organ and in leading singing, were a great help to the Korean and foreign communities. She was greatly interested in the study of Korean music and in its contribution to the future church life of Korea.

Mrs. Gale's knowledge of Japanese and her ability to make friends in the Japanese community contributed greatly to the establishment of friendly relations between the missionaries and the Japanese.

After eighteen years of missionary work in Seoul, Mrs. Gale with her husband retired in 1928. They made their home in Bath, England, where Dr. Gale died January 31, 1937.

Mrs. Gale is survived by two children, Mr. George J.M. Gale, 4315 Melrose Ave., Montreal, Canada, and Mrs. Ada A. Lloyd-Kirk, 76 Bell Bran Road, Stoke Bishop, Bristol, England.

The Board gives thanks for the faithful service of this missionary and extends to the son and daughter its deepest sympathy in the loss of their mother.

FILE